

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, August 4, 1921.

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Envious people are always little people.

No man is bigger than the charity of his spirit.

Your greatness can be determined by your attitude towards you inferiors and the weak.

Brother A. J. Linton assisted Pastor Martin in a meeting at Wayside, near Scoby, in which 13 were baptized.

People of Coldwater held an "Old Folks Meeting" on July 31st. It is according to the Scripture to honor the grey head.

The Georgia Senate voted favorably, 30 to 20 on a bill to require the Bible to be read daily at the opening of the public schools.

Fifteen joined by letter and one by baptism in a meeting at Pelahatchie where Dr. I. P. Trotter assisted Pastor G. H. Suttle in a meeting.

The advertisement in the Record of books by Dr. A. C. Dixon ought to attract many buyers. They make good summer reading all the year round.

Pastor B. C. Cook pastor at Pascagoula, has resigned and is available for work elsewhere in Mississippi. He is a capable man and faithful preacher.

Evangelist E. D. Solomon of New Orleans assisted in a great meeting at Mooringsport La., in which 38 were received into the church, 23 of them by baptism.

It is said that twenty six were baptized at Hazelhurst as a result of the co-operation meeting in the Baptist church in which several nearby churches participated.

Even as early as this it seems certain that a new edition of Miss Lackey's book "Laborers Together," will be published in the near future. It is well deserving.

Brother D. W. McLeod of Hammond, La. will help Pastor Anding in a meeting at Fair River beginning the fifth Sunday. He is available for other meetings in August.

Back to his native heath for two weeks in meetings comes Bro. Sim Sproles from Rayville, La. He will be at Saron in Holmes County and Bolin in Attalla County.

Congressman B. G. Lourey made the address at Arlington Cemetery at the Confederate Day exercises June 5th and the speech was reprinted in the Congressional Record.

Pastor Morris of Pt. Gibson is rejoicing in the good meetings in which he was assisted by Brother Borum of Natchez. About twenty people were added to the churches.

Pastor A. J. Barton of Calvary Church, Alexandria La., a new church, was assisted in a meeting by Dr. S. J. Porter and evangelist Bennett. There were 45 additions, 31 of them by baptism.

The judgement of God is upon Sabbath breakers. There are more "accidents" on Sunday than any day of the week. The crashing of an army airplane into a row of automobiles on Sunday is one of many instances.

## Four Minute Sermon

Subject: About your appetite.

Text: Whose god is the belly.

Are you squeamish about words? With some nice people that last word in the text is taboo; that is the word is, but the thing may have the predominant and determining power in their lives. The story is told of a newly-rich mother who at a bountifully spread dining table heard her daughter use the word bellicose. She frowned upon the young lady and remarked, "How often have I tried to teach you to say stomach." You may use your own choice of words, but don't let us for get what we are talking about. Paul says to the Philipians, "There are some of whom I have told you often and now tell you even weeping that they are the enemies of the cross of Christ; whose god is the belly, whose glory is their shame, who mind earthly things. But our citizenship is in heaven."

Our appetite is a necessity for the preservation of good health. A failing appetite is generally one of the first indications of something wrong with the bodily mechanism. When it is not in good working order you need to look to see what is the matter, perhaps to see a doctor and to get busy to correct the trouble. That is true of the body and it is likewise true of the soul. The normal spirit when it is alive and in good health gets hungry, demands food and enjoys it. Food is a necessity to it and will keep it in a thrifty growing condition. Jesus said: "Blessed are they that hunger and thirst after righteousness." Peter said, "As new born babes long for the unadulterated milk of the word that ye may grow thereby." David said, "As the deer panteth after the waterbrooks, so panteth my soul after thee, O God." My heart and my flesh faileth, when shall I come and appear before God. My heart cryeth out for the living God."

But what of the man or woman who seems to have no relish for the things of God, for his word, for fellowship with him in prayer, for the communion of his saints, for instruction in his word and for the things that keep us informed about his work in the world? There are those who have no keen edge on their desire for the things of God and the interests of his kingdom. You may spread before them a feast of good books, of helpful tracts or the pages of a religious paper and they pass them by as if they were chips about the woodpile or shavings from a carpenter's shop. Do you know people like that? Have you got some of them in your church?

Generally in proportion to their lack of interest in soul food is their keen relish for a sumptuous spread of cabbage and cake. A man who would not read a tract or paper handed him in church will pass out the door and be the first man at the "dinner on the ground," and the last to quit. His soul loathes the manna, but he longs for the flesh pots of Egypt with their onions and leeks and garlic. That which leads him in the church to worship God intelligently and serve him more efficiently by instructing his mind and quickening his spirit, he turns away from because it does not appeal to him.

But he can worship at the shrine of chickenpie and chocolate pie because his god is his belly. He is the spiritual anaemic, but a fleshly gourmand.

We need to pray to God for our people and make the appeal to them to put to death their members which are on earth. Like our Master we may be put to death in the flesh but made alive in the spirit. To fail to do this is to make one an enemy of the cross of Christ, and to mind earthly things, to be interested only in temporal matters. Of these Paul says, "Whose end is perdition."

More than eleven hundred young ladies have graduated from Cox College, at College Park, Ga., since its organization in 1843. The first class graduated in 1845. And there has been a graduating class every year since that time.

The Baptist and Reflector passes on the suggestion that the Sunday School Board establish a Department of music with a secretary in charge to supervise the publication of song books and carry on propaganda for better musical ideals.

Letter forms have been sent out to the clerks of all the associations and if any church has been overlooked in mailing out the letters please take the matter up with the clerk of your association at once or write to Baptist Convention Board, Jackson, Miss.

The Baptist World Publishing Co. announces a new edition of "Dorthy Page" which has had a wide reading and deserves it. It is a good story and presents the Baptist beliefs in an interesting and convincing way. Many will be glad to hear of the new edition.

The first vacation Bible school in Mississippi, so far as we have seen is being held in the Presbyterian Church at Greenville, teachers from various churches giving their services. The course includes hand work, kindergarten, Bible stories and talks on health and Americanism.

Dr. E. P. Aldredge's "Southern Baptist Handbook" is very helpful. You can see yourself by the side of others. Get it and read it.

You can sometimes determine whether or not a thing is right by finding out who opposes it.

Pastor H. H. Hargrove was assisted in a meeting at White Oak near Carpenter by Br. Jos. Jacobs. There was a great spiritual uplift. Nearly all the people are church members. One young lady volunteered for missionary service. Brother Jacobs is at Gallman and open to a pastorate or evangelistic work.

Our subscription clerk is a Methodist and she simply cannot understand why good Baptist people will let their subscription to the Record lapse through carelessness or forgetfulness. She takes great interest in the work and sends out statements just before the subscription expires. If your subscription expired the first of July you have already received a notice of it and we hope you will not let the sun go down before you send in your renewal. We are compelled to cut off everybody who does not renew for it is our policy and purpose to keep a clean list of paid up subscriptions.



# WHAT IS THE BIBLE TEACHING OF TOTAL DEPRAVITY

By Benj. Lawrence.

The effect of the Fall upon the posterity of Adam is described in Scripture as the universal diffusion of death as a condemnation, and a bias of human nature towards evil. The Scriptural doctrine finds its expression in the theological term Depravity, or Original Sin. Paul teaches that through one man sin entered into the world. It entered as bringing with it the condemnation of universal death; the guilt of the first transgression is reckoned in its consequences upon all the race represented by the first transgressor.

We shall not deal with the penalty of Adam's transgression but but with the inherited bias to evil, which bias is called depravity.

1. Depravity essentially consists in a state of mind, the opposite of that which is required by the divine law. In the articles of faith it is defined as "being by nature utterly void of that holiness required by the law of God, and therefore positively inclined to evil." Dr. E. Y. Mullins in his work on theology says: "In brief, it means that all the parts of our nature have been affected by sin. It does not mean that men are as bad as they can be, nor that all men are equally bad. It does not mean that human nature is destitute of all good impulses in the moral sense. It means rather that human nature, as such, and in all its parts in its unregenerate state, is under the dominion of sin." A. H. Strong in his Systematic Theology says: "By depravity we mean, on the one hand, the lack of original righteousness or of holy affection towards God, and, on the other hand the corruption of the moral nature, or bias towards evil."

Three things are true from the above definitions:

1. Man is depraved in his inmost nature, predisposed to evil and prone to leave God. I am not now speaking about outward conduct, but of that which is back of conduct, which lies hidden within man's moral nature, and which gives color to conduct. In man is a deceitful heart, set to do evil; a perverted nature, a propensity to sin, a bias to wrong, and all this is proven by inward consciousness and outward observation as well as by Scripture.

2. Man is not depraved in part of his being simply, but is totally depraved; his entire moral nature is affected by evil, and infected by sin. He is tainted through and through. In man, while there are many commendable things, yet there is no love of God, no holy desires; in him dwelleth no good thing.

3. This evil nature is inherited, not acquired. It is a transmission from fallen Adam to all his posterity, handed down to the whole race, for none escape sin's blighting touch.

II. Let us now ask in what this depravity consists.

1. Depravity has to do with the heart, and not directly with the life, though the life invariably takes on the character of the heart. As a man thinketh in his heart so is he. Depravity implies a sinful principle, imbedded in man's moral nature, called the "carnal mind" "the old man," "the flesh," and not sinful acts, though sinful acts are the natural outgrowth of the depravity.

Man is a sinner in a twofold sense. He is first a sinner by nature, and then a sinner by practice. He is a sinner not only because he voluntarily sins when he comes to years of accountability but he is a sinner because, first of all he inherits an evil nature from fallen Adam. His moral state is evil, his heart is wicked, his whole being is fundamentally wrong. Hence depravity is not the result of actual sin, but preceded and is the cause of actual sin. So actual sin is the fruit of a sinful state of heart in which man is born.

2. Depravity consists in the entire loss of original righteousness or holiness in which man

was originally created. God created man in righteousness and true holiness, and pronounced his work good. But by Adam's sin, man lost this original righteousness and became unholy. He is morally depraved because he has been deprived of all righteousness of nature. Spiritual life has been entirely lost out of the soul so that not a single spark of it is left, the man is "dead in trespasses and sins." His state is one of total spiritual destitution.

Let us be understood just here. Man was created in the image of God, and hence was immortal, possessing freedom of will, having intelligence and was holy. When we say that man lost the divine image it must not be understood that he lost everything. Intelligence, freedom of will, and immortality survive the fall, but holiness was lost, to be regained only through the atoning blood of Jesus Christ. This simplifies the whole question. Man is still intelligent, though his mental powers suffered a rude shock by sin. He is still free to act, though his will is seriously impaired by sin. He is still immortal, this belonging to him unconditionally, he could not lose. But man is no longer in his moral nature what he was at creation. He is now unholy, sinful averse to God, leaning away from his Maker. "God is not in all his thoughts." He is now ungodlike, for in his moral nature there is no resemblance to his Maker.

3. Depravity implies the total loss of all spiritual good out of man's moral nature. The Scripture declaration is that "every imagination of the thoughts of man's heart is only evil continually." Here is total depravity, the entire absence from the heart of all spiritual good. The taint of sin runs through man's whole being affecting every part. No portion of his nature is unaffected. There is no soundness in him. The flood of evil has swept over his entire being, excluding all moral good, and coloring all with the tinge of evil.

4. Depravity means a state of utter estrangement from God, an entire alienation in the nature of man from God, with whom man was once in perfect affinity and sweet communion. This alienation implies an inward and positive aversion in man's heart to God. Man in his inmost being is at enmity with God, unreconciled, averse to God because of the carnal nature with which he is born. The object of the atonement and the entire office-work of the Holy Spirit proceeds upon this assumption and are designed to remove this inward estrangement. The alienation is complete and the estrangement on man's part is total. Hence the absolute need of regeneration in order to overcome and correct this evil estrangement of the nature of man.

5. Depravity means native inborn propensities to sin; and consciously felt tendencies to evil. It implies native bias away from God and strong proclivities to wickedness. This state is universal, not exceptional. All born of Adam come into the world with these inborn tendencies to evil. These wrong propensities arising from an evil source are not the result of personal sin, and are not implanted after birth. They are inbred, inborn, a part of the nature.

III. I give below Scripture references which teach the things set forth above.

1. All those passages of Scripture which expressly teach it as true not of one age but of all ages. Gen. 6:5-12. 8:21. Psalms 14:2-3. Eccles. 9:3. Jer. 17:9. Rom. 3:9-19. Eph. 2:3.

2. All those passages which declare the utter impossibility of carnal men doing anything to please God. Heb. 11:6. Rom. 8:5-9.

3. All those passages which speak of goodness and virtue as comprehended in love that is the love of God and our neighbors. Matt. 22:17. Rom. 13:8-10. John 5:42. 1 John 4:10.

4. All those which teach the necessity of regeneration in order to love God and our neighbor as well as to eternal life. 1 John 2:29. 1 John 3:14. 2. Cor. 5:17. 1 John 4:7. John 3:3-8. Rom. 5:5. Gal. 5:22.

5. All those passages which promise the bless-

ings of salvation to repentance faith in Christ, love to God; that is, to the existence of these things and not to a certain degree of them. 2 Cor 2:10. Heb. 5:9. Acts 16:31. Rom. 8:28. James 2:5. John 5:29. Rom. 2:7.

6. All those which teach that men must love God supremely, or be his enemy; that all are either with Christ or against him. Matt. 6:24. 1 John 2:15. James 4:4. Rom. 5:10.

7. All those which represent mankind without the gospel and the cordial reception of it, as in a perishing condition. John 3:16. Rom. 10:1-16. 2 Thes. 1:8. 2 Cor. 2:15.

## A WARNING AS TO "CHRISTIAN SCIENCE" A Sermon Preached in McComb First Church, Theo. Whitfield, Pastor.

So far as I know, "Christian Science" was the only religion started by a woman, having been started by Mrs. Mary Baker Eddy, who died a few years ago in Boston. The apostle Paul urged upon the Corinthians the fact that the gospel of Jesus Christ did not come through women but men alone. Now let me caution you as to the so-called gospel that pretended to come through this woman.

First there is much foolishness in the doctrine. When Mrs. Eddy says, "Matter . . . has no real existence," (584:11), and "There is no reality in sin, sickness and death" (472), and "The assertion that there can be pain or pleasure in matter is erroneous" (478:13), I say in reply, that her speech is foolishness. That is, when she argues that there is no reality in the rain that falls or in the ground that it fall upon; when she claims that the mashing of my finger with the hammer did not actually cause me pain, and that the lump of sugar in the mouth did not in truth give me pleasure: I contend that she is talking against hard, common, sane sense.

Next I call your attention to the fact that "Christian Science" does not work in dentistry or surgery. I note that the "Christian Scientists" are obliged to go to dentists to get a tooth fixed and to the surgeon to have a bone set just the same as any one else. Their so-called "Science" will not even mend a broken chair leg, and if it will not heal that which is less, how will it cure that which is more complicated like the human body. Now, if it were real Bible healing it would act in surgery as well as in medicine. For instance, Malchus' ear that had been cut off was restored in a moment. Real Bible Divine power could raise the dead, even after they had been dead for long seasons and were decaying. So when one claims to wield Divine power, you tell them to raise a dead person and you will believe. Furthermore, let me point out to you that no person in the Bible ever gave "treatments". They always healed with a single word and in a moments time and without "instructions" to the patient. You put it down that any person who claims to have the Divine power to heal and yet has to use a number of "treatments" of it in a case, is a quack. In addition to this, they charge for their "treatments", a thing no possessor of the Divine power in the Bible ever did. The prophet pronounced a curse upon Gehaze for even accepting a present for healing Naaman. These several things show that the self-styled "Christian Scientists" of nowadays are not at all of the tribe of those people in the Bible that had the necessary faith without human means to heal the sick. Now you will really find out, if you take the trouble to examine into the individual cases where "Christian Scientists" profess to have healed persons, that there really were some other reasons why the patients got well.

But the most awful thing about "Christian Science" is that it contradicts the Bible. On practically every old fashioned doctrine it directly opposes the Word of God. For instance, Mrs. Eddy says that there is no devil. She says, "The devil or evil . . . is without intelligence or reality" (469:15). She denies the Holy Trinity,

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saying, "The theory of three persons in one God suggests polytheism" (256:6). She almost blasphemes the Holy Spirit when she says, "The Comforter I understand to be Divine Science" (55:27). As to the record of creation in the first part of Genesis she remarks, "This is an error" (530:29), and the account therein contained of the fall of man she calls "a lie." Here are her words, "This lie as to man's origin and character" (539:16). Many times does she call statements in the Bible "errors" and "lies". Now, Christian, true Christian, what do you think of that? As to man she says, "God and man coexist and are eternal" (336:26). The Bible says that God created man, but Mrs. Eddy, who started the "Christian Scientists" says that man has existed as long as God. Further, she says, "All men have one mind, one God and Father" (467:9, although Jesus said to some of the Jews, "You are of your father, the devil," differing somewhat from what the 'Christian Scientists' teach."

Let me stop and say something that may startle you and yet it is the truth, namely, that all infidels and "Christian Scientists" have the same doctrines, save that infidels do not bother about the sick folks. For instance infidels say that sinners are not lost. "Christian Scientists" say the same, using sentences like this, "Is man lost spiritually? No." (311:8). Infidels call the Bible a myth. That is exactly what Mrs. Eddy styles the Bible account of the fall of man, "This myth" (530:17). Infidels deny the atonement of Christ. Likewise do these people I am warning you about. Here are their words, "One sacrifice, however great, is insufficient to pay the debt of sin" (23:1). They describe the death and resurrection of Christ as a piece of trickery. Listen to these words from Mrs. Eddy's pen, telling us that Jesus fooled us about the matter: "The disciples believed Jesus to be dead, when he was hidden in the sepulchre, where he was alive" (544:27). Now, fellow Christians are you going to listen to "Christian Scientists" or anybody else that talk that way about things that are holy to you? Are you going to be fooled by people that pretend to be so full of "love and faith and charity," whilst they are brim full of infidelity. Are you going to sit calmly by while they cut the heart out of the Bible while they cut out all of your faith in the Word of God? They should not be called "Christian Scientists," but should be called "Infidel Scientists." They adopt as their own, practically every doctrine of infidelity. Infidels deny that there is any such thing as guilt or sin. So-called "Christian Scientists" join right in by saying, "Man is incapable of sin" (475:28). Infidels hoot at the judgment. So do "Christian Scientists"—No final judgment awaits mortals," (28:29). Hell they taboo along with their fellow infidels. I saw, take any infidel, Bob Ingersoll, Tom Paine, or any of them, and the doctrines they taught, the "Christian Scientists" are teaching today. Now are you going to read such literature as that? Are you even going to receive into your hands such writings? Are you going to encourage them in the spread of their awful doctrines?

The most blasphemous doctrine that they teach is their doctrine of God. I quote you a few words, "God is incorporeal . . . that is bodiless" (116:21), that is, that you and I each have a body, but that God has not as much as we. They teach that God ought not to have a personal name, but that he should be called "It". They often speak of God as principle, Law, Truth" and such abstract terms. I give you one of their sentences to show you how they teach he is not a person: "Lord God Jehovah . . . from this follows idolatry" saying, "God is not influenced by men" (7:21). They will try to tell you that their doctrine is not exactly the old heathen doctrine of "pantheism," but I confess I can see little or no difference. They teach that all of us when we die (and especially the "Scientists") pass on into God, and that all of us and all things go finally to make God be called the "Great It". Their doctrine is that you pray to yourself and to law

and to principle and thereby conform yourself to the great "pan" or "All" and thereby come to health and happiness.

Now, saints of God, I have warned you against this false religion. Just as you would not receive into your homes infidel books and papers, so refuse to read the self-styled "Christian Science" literature. Silly souls are taken captive by it. You have doubtless noticed that when a person adopts it he soon quits the church. I have said that, granting they could heal me—though I do not believe they can heal one particle of a real disease—but, I say, granting for the sake of argument that they could heal me, yet I would rather stay sick for years and years and even die rather than give up faith in Jesus and His sacrifice for me rather than give up the forgiveness of sins and the hope of the resurrection and the assurance that Christ will stand by me in the judgment. I say I would infinitely rather a thousand times to keep my old fashioned faith in the Bible and in Christ and in God than to give them up for their new-fangled doctrines and their quack healing.

\*Quotation herein taken from Mrs. Eddy's "Key To the Scriptures," 1910 Edition, and the figures refer to pages and lines.

#### W. M. U. GALLEY ONE MELCHERT RESPONSIBILITY OF MOTHERHOOD

(Read by Mrs. Mothershead of Ruleville at Sunflower Rally)

Prefacing the article: "Conversation Between A Young Man and an Old Man," the Editor of the American Magazine says this: "Nearly two thousand years ago Cicero pictured two young men coming to wise old Cato with questions concerning Old Age, Death and Immortality—Centuries pass and customs change but the three greatest mysteries in the world—Birth and Death and Immortality—are as much mysteries as they ever were. And still the question of youth to old age is what it has always been: 'You have traveled longer and climbed higher than I. Can you see farther? And what do you see? As we think on these question there rushes before us the realization of the relationship between youth and old age—or the outlook of youth as its vision is created by its dependence upon the experience of its elders. And, to my mind, nothing comes closer than the mothers to the daughters and sons or in a broader sense, the utter dependence of the younger societies upon the Mother Society."

As we face the future we realize that it is a time of responsibility and opportunity which has rarely been equalled. The work is to be done and done in a bigger and better way. We have the future in our keeping, but we have the present also, and the greatest satisfaction comes through accomplishment. As our young people look to us, if we can tell them that accomplishment will bring happiness and urge them to find this out for themselves: the greatest service has been rendered. Often enough do we listen to the words of the philosopher on the meaning of school, to the ideal utterances of the theorist, and often enough do we condemn the results achieved in the past as spiritual and formal—Has it not been written, "Who shall ascend into the hill of the Lord?" And the answer: "Not the rich, necessarily, nor the powerful, nor the gifted, but 'he that hath clean hands and a clean heart.'"

Shall we as mothers neglect the God-given privilege of training our boys and girls into such characters—not alone that ultimate good may be accomplished, but that the standards of society be raised here and now. Will the Missionary Society composed of the mothers, bring into action all the abilities to meet the requirements of Spiritual Training, for themselves—forgetting that our boys and girls, our young men and young women are hungering too? Do we realize that the mantle worn by the women of today must fall upon our daughters—the women of tomorrow? The leadership of the fathers of today upon our boys—the leaders of tomorrow. Each age produces its great

leaders and it is ours to see that this leader may have the prophetic leading and a character formed with the deepest and most significant interpretation of Christ as the Divine Leader.

It is difficult to surmise the results in character, if we wish such a child to be willing to stand in the breach and make his life an offering to God, if mothers should not teach him that he is indebted to Christ and his suffering atonement for all he is or can be, he will have no motive or reason to put his life on the altar of Christ unless he is thus taught. A leader in Sunbeam work has expressed this beautiful thought: "God has placed great significance upon the value of a child. The Church should train every child in the fold. The unselfish work for missions is a great factor in character building which should be the primary object of every Missionary Society, for through missions we ally the children with the world wide cause of right and build them up into Christ's great purpose for the Salvation of the World. For their own sake the advancing host must have the essential education. It is their right to receive and our privilege to give, in view of the coming responsibilities. There is no subjects which interest the child so much as Missions."

Many great Missionaries have testified that their life devotion was the results of early childhood impressions. There is no work so full of beauty, cheer and promise. We are told of a Scotch Church, where its pastor called a meeting of the officials concerning the unsuccessfulness of the church. As they reviewed it, no souls had been saved and no one added to the Church except Wee Bobbie and he was so small he didn't count. Later on Bobbie approached the pastor and timidly inquired if the good man thought he too some day be a preacher. He laid his hand on the little head and said hopefully as he dared, "Well you might some day, Bobbie, who knows." Wee Bobbie, better known as Robert Moffat, was afterwards to light the torch that illuminated darkened Africa, and to blaze the way for his son-in-law, Livingston to follow.

Christian business men are constantly asking certain pertinent questions about any business undertaking. "Is it honest? Is it safe? Will it pay? Will it last? Will it succeed?" These questions about business are right—Eminently more true should we Christian Mothers make a thorough searching investigation of the proposition of the spiritual training of our young people. It is stated by one of the great Missionary Authorities in India that millions of people are converted to the Gospel who have not yielded personal allegiance to Christ. This mental attitude is an enormous asset to the Kingdom.

For convenience in our work of training the mother society has the Y. W. A.'s; the G. A.'s; R. A.'s and Sunbeams—but, dear sisters, the great awakening comes when we see the dire need of leaders, which effects three-fourth of our societies. I mean the W. M. S. who should stand ever ready to foster the younger societies! Christ found woman the play thing and drudge of man and has lifted her up to be the queen in the home and a powerful influence in society. As we remember Jesus Christ, and recall the tasks he has given us to do, the kind of women he expects us to be, as we look into upturned faces of millions of people who know not God and that we must help capture the world for Christ, we may as well be moved by the solemn sense of responsibility.

J. Campbell White says: "Prayer is the first and chief method of solving the Missionary problem." I would add that nothing can be devised more practical, more fruitful, than Prayer for solving the needs of our own in relationship to our young people. No element like prayer can quicken our information into an inspiration which will bring about accomplishment in the inauguration and energizing of the spiritual investments of our young forces—then mothers, with growing devotion, face the facts with inflexible courage, cultivate the vital and bring to Christ the flawless wholeness of these Young People.



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## EDITORIAL.

### ME FIRST

It may sound surprising that there is one place in the Bible where this expression occurs with propriety and the end justifies its employment. Recall the story of Elijah in the time of famine; when he was sent to the home of the widow of Zarephath to be taken care of. When he reached the place he found her out gathering a few sticks and asked her for a drink of water. She recognized him as a prophet, perhaps recalled that it had been told her that he was coming and she was to take care of him. She turns to go and get the water for him when he calls to her to bring him a bite to eat. This brings a protest because she is not only very poor, she is actually at the point of starvation. She replies, "As Jehovah thy God liveth, I have but a handful of meal and a little oil in the cruise, and I am now out gathering two sticks that I may cook it for my little boy and myself, and when we have eaten it there is no more to be had and we will die." But the prophet answered, "I know all that, nevertheless prepare me a cake first that I may eat and then for yourself and your son, for thus saith Jehovah (and you say you believe he liveth.) the meal and the oil shall not fail till the famine is finished." So she did as he directed and the word of the Lord's servant was fulfilled.

Now here is a lesson for preachers and people. The preachers sometimes think they are showing commendable sympathy with the people in hard times by excusing them from putting God and his work first in the matter of giving or providing for his servants and his work. Instead of real sympathy for people it may be a cowardly surrender of faith in God, and treacherous unfaithfulness to the people themselves. Do you believe that God is still in the world and that he is able and will supply all our needs? Do you believe that we are to regard him only when we have years of plenty and give to him and his cause only that which we have no particular need of? Do you not know that this widow of Zarephath would have perished if she had not taken this man of God and divided her last morsel with him.

Or do you believe this story of Elijah is a fairy tale with nothing to commend it to us except its daring novelty and interesting only because it is an impossibility? Perhaps you are scandalized at the heretic who tosses the Bible into the scrapheap of legend and folk-lore, interesting only as Aesop's fables which everybody knows to be untrue but embodying some useful moral principles and lessons. You are not of the higher critic order or the rationalistic school. Now don't be too sure of that. Do you believe in a living God, a God who is nigh at hand as well

as far off? Can you call on the 'Lord God of Elijah'? Or do you say times are different now; or Elijah was an exceptional character, and we cannot be expected to teach as he did or do as he did? Don't be too sure of that. Did not the New Testament writer, James, contradict that very idea when he said, "Elijah was a man of like nature with us, and he prayed and got what he wanted." This very statement of James is to show that God has not changed, that he is still present and working in the world, that he is approachable and responsive. The things that were written aforetime were written for our instruction upon whom the ends of the ages are come. Don't be afraid to put God first and put him to the test.

But the preacher is not the only one who needs to learn from this story of Elijah. There may be many people who are having a hard time to make ends meet, and the temptation comes when God says "Nevertheless, me first," to put him last or exclude him from our calculations. It is a dangerous thing, and may be a ruinous thing to turn away, put him off or even put him second. The word of God, experience and observation alike prove that it is a costly, losing experiment not to give him the first fruits of all our increase. Some of us have learned that the first day of the week is the time to render to the Lord his due, and the first tenth of the salary at the beginning of the month even when times are hard will save a serious leak before the month is out. Giving to God is a good gospel for hard times and is the best economy. It was a gracious providence to the widow of Zarephath that Elijah was sent to her house. Jesus said there were many widows in Israel that missed the blessing of a visit from him. It saved this widow and her son, and later on saved her the funeral expense of her boy and his precious life to her when she sorely needed help. Do you believe God? Or is your conduct such as to provoke from Jesus that despairing cry "When the Son of Man comes, will he find faith on the earth."

### SIN OF NOT PRAYING

Baptists do not believe as Catholics do in works of supererogation, that is in good works over and above our actual duty by the doing of which we may if we choose store up for ourselves special merit or reward. They rather accept the statement which Jesus put into the mouth of the servant: "I have done (merely) that which was my duty to do." If we have left undone that which it was our duty to do, we have sinned against God as surely as if we had done the things we ought not to have done.

In the minds of many what are called sins of omission are put in a separate class from sins of commission as being less heinous in the sight of God, as they often discredit us less in the sight of men. But in the Bible there is no such distinction. When John the Baptist preached, he said "The ax is laid at the root of the tree every tree that bringeth not forth good fruit is hewn down and cast into the fire." Not simply every tree that brings forth poisonous fruit, but every one that bringeth not forth good fruit. A negative life is not a Christian life, and only a positive life meets his approval and escapes his curse. See the case of the fruitless fig tree which he made to wither. And John says, "He that doeth righteousness is righteous."

Not a few speak and think of their neglect of the use and habit of prayer as a slight fault of theirs whose ill effects concern themselves alone and whose consequence or whose guilt if there is any is negligible. With all our hearts, let this protest be made, it is not true. The neglect of prayer is a sin against God, against all the interests of his kingdom, against the souls of men. It is a sin for which the judgement alone can reveal the awful consequences, for by prayer we may open the gates of heaven and close the gates of hell.

Do you think it was merely a fine phrase of

Samuel when he said "Far be it from me that I should sin against Jehovah in ceasing to pray for you?" Was it merely a polite way he had of showing his interest in them? Was it a merely courteous way of dismissing them and closing his address? Was it a magnificent religious gesture such as any demagogue or politician today might use in addressing the dear people? Nay, this man was a serious and stern prophet of Jehovah who could rebuke kings and hew an enemy in pieces. He believed that prayer could protect a nation from calamity and save them from sin. And he knew that not to perform this ministry of intercession was a sin against God of which he dare not be guilty.

Like Elijah we too can close the heavens that it rain not God's mercy on men about us and over the world. Or we can open the windows of heaven for showers of his grace in the churches. People are saved when we pray, when the churches are giving themselves earnestly to the ministry of intercession. The tides of spiritual life and the saving of lost men may be measured by our praying for they are produced by our praying. If this is God's method of producing spiritual results and we fail him here, we are sinning against God if we cease to pray. We are preventing his purpose as truly as if we neglected or failed to preach the gospel to them.

Jesus taught that men ought always to pray and not to faint or quit, and enforced it by the parable of the unjust judge and the importunate widow. Paul taught that the way to prevail in the contest against principalities and powers was by praying at all times with all pray and supplication. He told the Thessalonians to pray without ceasing. The Christian who ignores this obligation and disobeys the command to pray, is sinning against God as surely as if he robbed his neighbor's cash drawer. He is robbing others of the blessings which are of more value than money.

There must be a fearful indictment before God of many Christians who acknowledge no responsibility and fail to exercise their high prerogative in prayer. It is time for us to repent of this sin, to ask God to forgive us and correct it henceforth.

Pastor Zeno Wall of Clinton left last week for a vacation in North Carolina.

The Secretaries announce that, after unavoidable delays owing to the printers' strike, the 1921 Annual of the Southern Baptist Convention is expected off the press in Nashville the first week in August and will be immediately distributed as usual through the offices of the Corresponding-Secretaries in the several States.

The Pastor of First Baptist Church of Boise, Idaho, writes an account of a community campaign in his city participated in by the churches of different denominations, and closes with the news that on Easter afternoon a community baptismal service was held in the first Church, four pastors taking turns. It seems to have been an all around Jacob's goats affair.

Pastors should not be too modest about writing up their meetings for publication. If you have had a great meeting or a meeting with unusual results of any character you should write it up for the encouragement of the people who are praying for the meetings and reading the paper weekly to see how the Lord is blessing the work.

Where associations were reorganized or new associations were formed last fall the pastors should be careful to see that no church fails to properly align itself with the association at the coming meeting. Be sure that the necessary action is taken by the church at its next meeting looking to the proper sort of representation and usual statistical report.

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## CONVENTION BOARD DEPARTMENT

R. B. Gunter Cor. Sec'y.

That little book of Hon. Gilbert T. Stephens of Winston-Salem, N. C. on Trusteeship has more in it to the size than any book we have read. You may obtain it for seventy-five cents.

## OUR WEEKLY PRAYER LIST

## MEETINGS NOW IN PROGRESS NOT PREVIOUSLY PUBLISHED

Mt. Vernon, Holmes County; No pastor, L. A. Moore doing preaching.  
Paul, Tallahatchie County; E. J. Hill, pastor; Norris Palmer, assisting.  
Clear Creek, Lafayette County; W. I. Hargis, pastor; W. T. Bullard, a sisting.  
Beulah, Union County; W. B. May pastor; pastor doing preaching.  
Hurricane Creek, Marion County; J. L. Watts, pastor; W. R. Cooper, assisting.

## MEETINGS BEGINNING FIRST SUNDAY IN AUGUST

## DISTRICT ONE

Georgetown, Copiah County; R. D. Stringer, pastor; N. R. Stone, assisting.  
Sardis, Copiah County; W. S. Blackmon, pastor; R. L. Wallace, assisting.  
Spring Hill, Copiah County; F. M. Purser, pastor; Pastor doing preaching.  
Central, Holmes County; B. Simmons, pastor; W. F. Yarbrough, assisting.  
Macedonia, Holmes County; No pastor; L. T. Grantham doing preaching.  
Briar Hill, Rankin County; W. A. Hewitt, pastor; pastor doing preaching.  
Fannin, Rankin County; J. D. Riser, pastor D. H. Waters, assisting.  
Liberty, Rankin County; R. M. Dykes, pastor; W. C. Stewart, assisting.  
Mt. Creek, Rankin County; S. T. Courtney, pastor; C. T. Johnson, assisting.  
Mispah, Rankin County; H. W. Bradshaw, pastor.  
Pearson, Rankin County; M. I. Wood, pastor; J. C. Wells, assisting.  
Riverside, Shawkey County; W. S. Bullard, pastor; H. H. Hargrove, assisting.  
Rolling Fork, Sharkey County; J. A. Barnhill, pastor; Pastor doing preaching.  
Star, Rankin County; T. J. Moore, pastor; J. P. Harrington, assisting.  
Beulah, Simpson County; W. P. Sandifer, pastor; P. A. Davis, assisting.  
Enon, Simpson County; J. P. Williams, pastor.  
Everett, Simpson County; M. E. Chapman, pastor; J. W. Steen, assisting.  
Mt. Zion, Simpson County; C. W. Black, pastor.  
Silom, Simpson County; L. S. Gardner, pastor; W. S. Landrum, assisting.  
Beaverdam, Smith County; L. T. Simmons, pastor; W. R. Allman, assisting.  
Clear Creek, Smith County; No pastor; L. G. Bassett, doing preaching.  
Goodwater, Smith County; H. B. Harrison, pastor; T. O. Reese, assisting.  
Oak Grove, Smith County; M. Walters, pastor; J. Hartfield, assisting.  
Pleasant Hill, Smith County; T. W. Bishop, pastor; L. P. Arender, assisting.  
Rock Bluff, Smith County; D. J. Miley, pastor.  
Shady Grove, Smith County; W. L. Meadows, pastor; W. A. Sullivan, assisting.  
Taylorsville, Smith County; T. J. Moore, pastor; L. G. Gates, assisting.  
Union, Smith County; N. L. Carlisle, pastor; L. D. Bassett, assisting.  
Antioch, Warren County; J. E. Kinsey, pastor; Pastor doing preaching.  
Concord, Yazoo County; E. A. Lucas, pastor; R. A. Eddleman assisting.  
Rocky Springs, Yazoo County; E. G. Evans, pastor; L. B. Spencer, assisting.

## DISTRICT TWO

Centerville, Carroll County; W. P. Brown, pastor; D. W. Bishop, assisting.  
McCarley, Carroll County; A. C. Mason, pastor; J. T. Upton, assisting.  
Mt. Nebo, Carroll County; T. N. Lusk, pastor; Tom Mitchell, assisting.  
Hernando, DeSoto County; F. W. Roth, pastor; J. B. Lawrence, assisting.  
Bethel, Grenada County; W. I. Hargis, pastor; pastor doing preaching.  
Graysport, Grenada County; S. P. Morgan, pastor.  
Hardy, Grenada County; S. P. Morgan, pastor.  
Hillside, Grenad County; W. I. Hargis, pastor; pastor doing preaching.  
Providence, Grenada County; J. W. Eldson, pastor J. P. G. Hewlett, assisting.  
Itta Bena, Leflore County; N. W. P. Bacon, pastor; J. W. Porter, assisting.  
Sidon, Leflore County; W. S. Smith, pastor; R. Q. Leavell, assisting.  
Swiftown, Leflore County; B. W. Hudson, pastor; S. G. Pope, assistin.  
Crowder, Quitman County; L. F. Gregory, pastor; pastor doing preaching.  
Dwiggins, Sunflower County; Webb Brame, pastor; pastor doing preaching.  
Whitney, Sunflower County; J. A. Maxwell, pastor; S. A. Wilkinson assisting.  
Ashland, Tallahatchie County; Joel D. Rice, pastor; W. E. Farr, assisting.  
Covart, Tallahatchie County; J. W. Henson, pastor; pastor doing preaching.  
Strawhorn, Tate County; Earl Ferrell, pastor; pastor doing preaching.

## DISTRICT THREE

Glenn, Alcorn County; C. R. Gurley, pastor; C. L. Hargrove, assisting.  
Shiloh, Alcorn County; E. J. Eubanks, pastor.  
Tuscumbia, Alcorn County; No pastor; Rev. Land doing preaching.  
Hickory Flat, Benton County; J. R. Russell, pastor.  
Pleasant Hill, Benton County; W. B. May pastor.

Lonok, Benton County; J. H. Gadd, pastor; H. L. Davis, assisting.  
Antioch, Calhoun County; J. T. Sargent, pastor.  
Bethel, Calhoun County; J. W. Hicks, pastor; C. S. Thomas, assisting.  
Gaston Springs, Calhoun County; J. H. McGregor, pastor; L. Cooper, assisting.  
Midway, Calhoun County; A. C. Ball, pastor; pastor doing preaching.  
Parker, Calhoun County; H. L. Johnson, pastor; J. W. White, assisting.  
S. Okolona, Chicawaw County; J. R. Mooneyhan, pastor; Van Vleet, Chicksaw County; S. P. Andrews, pastor; D. W. Hodges, assisting.  
Bethany, Itawamba County; J. F. Benson, pastor; F. M. Hailey, assisting.  
Fairview, Itawamba County; J. T. Robinson, pastor.  
Liberty, Itawamba County; W. C. Ballard, pastor.  
Mt. Moriah, Itawamba County; J. M. Killingsworth, pastor.  
J. H. Heath, assisting.  
Mt. Springs, Lafayette County; Jim Vinson, pastor.  
New Hope, Lafayette County; Jim Vinson, pastor.  
Burns, Lee County; A. J. Darling, pastor; pastor doing preaching.  
Beech Springs, Lee County; J. D. Johnson, pastor; Frank Monaghan, assisting.  
New Hope, Lee County; J. S. Therikeld, pastor; Frank Monaghan, assisting.  
Macedonia, Lee County; J. R. Gullett, pastor; J. F. Tull, assisting.  
Mt. Zion, Lee County; L. D. Roberts, pastor.  
Plantersville, Lee County; Chas. Nelson pastor. Pastor doing preaching.  
Temple's Chapel, Lee County; W. L. Coggin, pastor; M. A. Price, assisting.  
Prairie, Monroe County; J. M. Walker, pastor; pastor doing preaching.  
Tebon, Pontotoc County; R. M. Holloway, pastor; T. H. Winter, assisting.  
Oak Hill, Pontotoc County; J. S. Grubbs, pastor; pastor doing preaching.  
Pine Grove, Pontotoc County; Emmond Day, pastor; G. W. Pitts, assisting.  
Shady Grove, Pontotoc County; Mallie Brown pastor; pastor doing preaching.  
Tocopolis, Pontotoc County; F. Z. Huffstader, pastor; J. A. Landers, assisting.  
Toxish, Pontotoc County; J. A. Rogers, pastor; J. L. Robinson, assisting.  
Turnpike, Pontotoc County; G. W. Wages, pastor.  
Forked Oak, Prentiss County; Wm. Lindley, pastor; Rev. Raburn, assisting.  
Osborne Creek, Prentiss County; G. M. Savage, pastor; M. E. Ward, assisting.  
Thrasher, Prentiss County; E. S. Summers, pastor; J. W. Hudson, assisting.  
Academy, Tippah County; S. V. Gullett, pastor. L. E. Wages, assisting.  
Falkner, Tippah County; H. L. Whitten, pastor.  
Mt. Olive, Tippah County; B. L. Crawford, pastor; I. F. Randolph, assisting.  
Providence, Tippah County; G. S. Jenkins, pastor.  
Highland, Tishomingo County; W. C. Bryant, pastor.  
New Liberty, Tishomingo County; C. C. Perry pastor; pastor doing preaching.  
New Prospect, Union County; H. G. West, pastor; J. E. Jennings, assisting.  
Elim, Yalobusha County; S. H. Sheperd, pastor; R. A. Kimbrough, assisting.  
New Liberty, Yalobusha County; J. L. Reese, pastor; J. L. Roane, assisting.  
Pine Grove, Yalobusha County; J. M. Hendrix, pastor; pastor doing preaching.

## DISTRICT FOUR

Ethel, Attala County; W. A. Williams, pastor; A. D. Muse, assisting.  
Pleasant Ridge, Attala County; H. T. Vaughn, pastor; W. A. Roper, assisting.  
Beulah, Choctaw County; R. A. Collier, pastor; J. F. Sansing, assisting.  
Bluff Spring, Choctaw County; T. J. Smith pastor; B. F. McPhail, assisting.  
Ebenezer, Choctaw County; J. L. Smith, pastor; M. W. Siven, assisting.  
Hopewell, Choctaw County; L. A. Roebuck, pastor; W. T. Darling, assisting.  
McCurtains Creek, Choctaw County; E. L. Salley, pastor B. F. McPhail, assisting.  
New Zion, Choctaw County; H. M. Whitten, pastor; J. E. Willis, assisting.  
Pine Grove, Choctaw County; C. E. Bland, pastor; W. A. Birmingham, assisting.  
Salem, Kemper County; J. D. Fulton, pastor.  
Causeville, Lauderdale County; R. A. Venable, pastor; W. H. Thomas, assisting.  
Center Grove, Lauderdale County; H. V. Solie, pastor; W. M. Hagwood, assisting.  
Oak Grove, Lauderdale County; J. D. Brame, pastor; W. A. Hewitt, assisting.  
County Line, Leake County; B. F. Odom, pastor; pastor doing preaching.  
Hopewell, Leake County; Scott York, pastor; E. W. Willis, assisting.  
Pearl Hill, Leake County; W. W. Spears, pastor.  
Pleasant Grove, Leake County; R. C. Barham, pastor.  
Pleasant Hill, Leake County; T. G. Ward, pastor; pastor doing preaching.  
Plymouth, Leake County; L. M. Fairchilds, pastor; F. Y. White, assisting.  
Walnut Grove, Leake County; N. A. Edmonds, pastor; pastor doing preaching.  
Center Hill, Neshoba County; John W. Jones, pastor; pastor doing preaching.  
Herbert, Neshoba County; A. N. Thomas, pastor; Will Mett, assisting.  
Ocoha, Neshob County; A. B. Culpepper, pastor; pastor doing preaching.  
Salem, Neshoba County; James W. Jones, pastor; J. E. Curry, assisting.  
Greenland, Newton County; W. L. Collins, pastor; R. W. Langham, assisting.  
Liberty, Newton County; E. A. Phillips, pastor; R. L. Bunyard, assisting.  
Pine Ridge, Newton County; R. K. Cleveland pastor; J. W. Rooker, assisting.  
Pleasant Hill, Newton County; F. M. Breland, pastor.  
Oakland, Newton County; R. L. Breland, pastor; H. T. McLaurin, assisting.  
Shuvalok, Noxubee County; J. H. Newton, pastor; J. E. Byrd, assisting.  
Cypress, Oktibbeha County; J. G. Cooke, pastor, pastor doing preaching.  
Long View, Oktibbeha County; J. H. Street, pastor; J. D. Ray, assisting.  
Bethlehem, Scott County; G. O. Parker pastor; W. R. Haynie, assisting.  
Hebron, Scott County; W. S. Ford, pastor; P. C. Barnett, assisting.

Jerusalem, Scott County; John Thompson, pastor.  
Sardis, Scott County; R. D. Pearson, pastor; Owen Williams, assisting.  
Steel, Scott County; G. W. Nutt, pastor; pastor doing peraching.  
Bluff Springs, Webster County; J. B. Middleton, pastor; pastor doing preaching.  
Lollars Grove, Webster County; M. C. Putnam, pastor; L. F. Dorroh, assisting.  
Mantee, Webster County; James Spikes, pastor; B. C. Land, assisting.  
Milligan Springs, Webster County; W. P. Winter pastor; J. F. Mitchell, assisting.  
Monte Vista, Webster County; E. T. Putnam, pastor; W. E. Fendley, assisting.  
Evergree, Winston County; C. N. Callahan, pastor; pastor doing preaching.  
Harmony, Winston County; Z. B. Kitchens, pastor; W. L. Grafton, assisting.  
Liberty, Winston County; S. W. Rogers, pastor; pastor doing preaching.  
Noxubee, Winston County; M. C. Compton, pastor.

## DISTRICT FIVE

Antioch, Clarke County; J. T. Cooper, pastor; pastor doing preaching.  
Center Grove, Clarke County; H. U. Sallie pastor; W. M. Haywood, assisting.  
Knights Valley, Clarke County; L. M. Phillips, pastor; J. E. Chapman, assisting.  
Oak Grove, Clarke County; Luther Upton, assisting.  
Seminary Covington County; W. R. Beckett, pastor; E. J. Qenbower, assisting.  
Greens Creek, Forrest County; G. P. Harris, pastor; W. A. Bruce, assisting.  
Agricola, George County; J. E. Lowe, pastor; A. L. O'Brian, assisting.  
Lucedale, Georg County; A. R. Loftin pastor; W. J. Ray, assistinf.  
County Line, Green County; Earl Brooks, pastor; E. H. Garrett, assisting.  
Crain Creek, Hancock County; W. G. Holcomb, pastor; D. W. Boon, assisting.  
Corinth, Jasper County; R. G. Harper, pastor; E. C. Hendrix, assisting.  
Montrose, Jasper County; J. L. Hughes, pastor; pastor doing preaching.  
Stringer, Jasper County; L. D. Bassett, pastor; J. F. Carter, assisting.  
Centreville Jones County; D. W. Moulder, pastor; Bruce Hilburn, assisting.  
County Line, Jones County; T. J. Waldrup, pastor; pastor doing preaching.  
Mt. Olive, Jones County; Jack Cranford, pastor; J. L. Low, assisting.  
Pine Grove, Jones County; W. W. Allred, pastor; P. I. Lipsy, assisting.  
Sandersville, Jones County; R. G. Joiper, pastor; S. L. Raborn, assisting.  
Clyde, Lamar County; J. M. Gibbs, pastor; J. D. Bethune, assisting.  
Richburg, Lamar County; T. S. Entekin pastor; J. N. Miller, assisting.  
Spring Hill, Pearl River County; N. F. Clark, pastor; A. L. O'Brian, assisting.  
Good Hope, Perry County; W. L. McCordle, pastor; T. S. Entekin, assisting.  
Ten Mile, Stone County; G. W. Boyd, pastor; M. H. Bradous, assisting.  
Mt. Zion, Wayne County; J. T. Phillips, pastor; Will Locker, assisting.  
Shady Grove East, Wayne County; I. O. Crawford, pastor; pastor doing preaching.  
Waynesboro Wayne County; E. H. Garrett, pastor; H. H. Webb, assisting.  
Zion Rest, Wayne County; J. A. Doughety, pastor; W. H. Wheeler, assisting.

## DISTRICT SIX

Hebron, Amite County; Jas. A. Chapman, pastor; J. H. Lane, assisting.  
Mars Hill, Amite County; D. I. Young, pastor; E. Gardner, assisting.  
Hamburg, Franklin County; S. S. Perry, pastor; M. Flowers, assisting.  
Hopewell, Franklin County; T. G. Polk, pastor; W. A. Green, assisting.  
New Salem, Franklin County; B. B. Coke pastor; T. B. Sandifer, assisting.  
Society Hill, Jeff Davis County; J. O. Buckley, pastor; L. A. Moore, assisting.  
Victory Jeff Davis County; J. L. Watts, pastor; W. W. Kysar, assistin.  
Crooked Creek, Lawrence County; B. E. Phillips, pastor; Rev. Evans, assisting.  
Bogue Chitto, Lincoln County; I. H. Anding, pastor, E. K. Bateman, assisting.  
Clear Branch, Lincoln County; S. A. Williams, pastor; J. A. Taylor, assisting.  
Macedonia, Lincoln County; W. S. Rogers, Pastor; Theo. Whitfield, assisting.  
Pleasant Grove, Lincoln County; W. H. James, pastor; W. A. Gill, assisting.  
Holly Spring, Marion County; A. J. Linton, pastor; J. B. Hemphill, assisting.  
Mt. Zion, Pike County; J. G. Gilmore, pastor; pastor doing preaching.  
Crystal Spring, Wallhail County; J. E. Sullivan, pastor; W. F. Huxson, assisting.

## RESULTS OF MEETINGS TO DATE

No. meetings reporting, 148. No. professions of faith, 1903; No. received for baptism, 1712; Received by letter 746; Restored 13; Total additions, 2479. No. volunteers for ministry, 7; for mission work, 35; Students enrolled for denominational schools, 28. No. subscriptions to Baptist Record, 91

The Editor spent last week assisting Pastor R. D. Stringer in a meeting. Assisting is the word for Bro. Stringer works at his job. It is good to work with him. The people were good to come and listen and pray. Twelve young people were received for baptism. The work is not complete and the church is not satisfied, so they asked the visiting preacher to come back next year.



## LAW ENFORCEMENT

I read an article in your paper of June 23rd from our new Federal Prohibition Officer, Mr. Roy A. Haynes. As a Travellers' Aid representative and Probation Officer, I want to endorse everything he says, and add a word on the same subject. Efficiency should be the watchword of every officer. The laws of this great Nation, the greatest on earth, should be sacred to our officers. Let us pray for the revival that he speaks of on the sanctity and majesty of the law, that Officers who will accept five dollars and step around the corner to keep from seeing things, will be put out; and men, real men who love God, respect their oath, and themselves, will be put in office. There are so many things in this day of fast living that are suggestive of everything that is evil, that Christian people should double their efforts to fight sin in every form, never sleeping on duty, because sin works twenty-four hours each day and three hundred and sixty five days in each year.

A conductor who has been on the road over thirty years said to me, "The people are asleep, they don't know what is going on, that downward trend of our young people is fierce. We must do something for their uplift; to bring them back." Words like those are coming from all right thinking Christian men and women who are in position to know.

The suggestive picture show is one of our greatest evils. The Wild West show of men with red bandana around their necks a pistol and perhaps a bottle of whiskey, appeals to a small boy of adventurous nature, hugging and kissing appeals to the little girl of soft heart and romantic disposition. Go in a theater, look around and see how many couples you will see in each others arms, from gray hair down to small children 10 years of age.

Our churches are not as well attended on the sabbath day, just one day out of seven, as the show houses are every day in the week. Now who is responsible for this? No one but the parents of our country. We as parents are responsible to our Heavenly Father for the moulding of our young peoples' lives. All that they are or ever expect to be is begun back yonder in the home. What a blessing when a child has a happy Christian home.

A young mother said to her beautiful little daughter of three years "She is bad, just as bad as she can be." Why not suggest to that tender mind, "She is good as gold, too good to act naughty, mother's comfort and joy." Oh, what a difference in that child's attitude toward life. Parents wake up to the responsibility of the beautiful thing, a baby, that God has given you to mould into a future citizen, respecting the law or defying it. We are living in an age when men and women must stand for the right, (tried as by fire) or forever be branded on the other side. Let us pray that many will come forth, faces shining with truth and righteousness to devote their energies for the uplift of our country.

The Vigilance committees that are being organized in every State in the Union are doing good work helping to stamp out crime. Let us hope that they continue.

MARY MADDOCKS BROWN  
Hattiesburg Miss.

Some states have laws requiring that articles sold for food shall indicate the contents of the package, and that articles sold as medicine shall show the nature and contents of the package; certainly if the drug is poisonous, it must be so indicated. What then is the objection to requiring the colleges and seminaries where our young men and women are taught, to say what they believe and what views of the Bible are held by those who instruct our young men and women.

Rev. S. B. Culpepper goes from Cameron, Texas to Stephenville, same state.

## REMINISCENCES OF J. B. GAMBRELL

By J. G. Chastain

For years General M. P. Lowrey edited the Mississippi Department of the Tennessee Baptist. He introduced young Gambrell to the reading public by having him write a series of doctrinal articles for his Department. When the Mississippi Baptist Record was started in 1877, our Department in the Tenn. Baptist was discontinued and Gen. Lowrey became a stated contributor to the new paper whose first editor was J. B. Gambrell. On my first visit to Blue Mountain, May 2, 1877. Gen. Lowrey took my first subscription to the Record and remarked with pride, I made J. B. Gambrell an editor."

At the the Miss. State Convention, which met at Starkville in 1877, I saw Dr. Gambrell for the first time. He was then 35 years of age with hair and beard perfectly black. In his speech on foreign missions he said "If we are to keep the gospel at home we must send it abroad, and the more of it we send abroad the more we shall have at home."

During my four years course at Miss College Brother Gambrell was pastor of the Clinton church and editor of the Baptist Record. I roomed and kept 'batch' in a little house in his yard and split their stove wood while they did my baking. I became very intimate with the children and from their parents gathered many thrilling reminiscences.

When Mrs. Gambrell was dying her husband said to her "You must not die now; I need you to help me finish our book." He referred to the book of reminiscences on which they had been working at intervals for years. She replied "You can finish it."

During the war in Virginia, on a certain occasion Captain Gambrell was chatting pleasantly with a young lady who sympathized with the North. The princely General Lee chanced to ride by. The young lady profoundly impressed by his striking personality, asked "Who is that?" Gambrell replied, "That is General Lee. With such men as that we are going to whip you Yankees."

What I am about to state may be a lesson to young men as well as old. It is an evidence of real manhood to submit temporarily to a law or superior authority even when we think it wrong. Captain Gambrell once had an altercation with General Forest who seems to have been proud and imperious, not to say tyrannical. The Captain, armed with a written commission from President Davis with minute instructions to do a certain work, went to take leave of Gen. Forest his superior officer, who refused to let him go or even to read his commission. This was practically countermanding the President's order. To avoid trouble Captain Gambrell yielded. A smaller man might not have done so.

Toward the close of the war Captain Gambrell and a select squad were sent down from Virginia to patrol the line between Huntsville and Memphis and check the Yankees who were committing many depredations south of the Tennessee line. Our hero and his men ventured within the suburbs of Memphis one day and narrowly escaped being captured. One of the men was entrapped in the bend of a swollen stream which he crossed, having taken the precaution to put a negro boy on his back who served him as a shield while he swam across with in a stones throw of his pursuers and galloped away. That day Captain Gambrell suffered a slight wound in the leg, the only scratch he got during the war. His uniform was battle scarred one lapel of his coat having been shot away.

One day a company of the enemy had stopped at a country church out from which several roads ran. Captain Gambrell, L. R. Burris and a half dozen others charged up, shouting back, "Bring up the lines! Bring up the lines!" This produced a stampede. They captured some good horses and as many prisoners as they could guard.

About 2 A. M. one morning the enemy surprised and captured Captain Gambrell at his father's home west of Baldwin. They wanted to start immediately for Memphis, but Dr. and Mrs. Gambrell overpersuaded them to "put a strong guard around the house" and rest until daylight, get a good breakfast and start out refreshed. In comparing war notes it was learned that all present had been in some of the same engagements.

Captain Gambrell made the following complimentary(?) observation: "The way you Yankees treated us at the battle of Manassas reminded me of the way God treated Moses up on the mount: you turned your hinder parts to us. (Ex.33:23) One big-mouthed private added to the hilarity by going off into hysterics of laughter. The captain and lieutenant held straight faces. They did not enjoy it.

In building the shed-room occupied by Dr. and Mrs. Gambrell, one board plank of the flooring was too short leaving a hole. Through this Dr. Gambrell escaped greatly to the chagrin of his captors. Afterwards, meeting the acquaintance who had piloted the Yankees in, he extended to him his hand, saying, 'The war is over.' Captain Gambrell was too big a man too good a Christian to harbor hatred in his bosom. Our Saviour loved people who were not worthy of His love. If we are the right kind of Christians we will do the same.

The war over, Captain Gambrell and his wife returned for a short time to her home near Suffolk Va. He, taking a contract to furnish heavy timbers, went into Norfolk to hire hands to handle the logs. In conversation he found a negro lawyer from Philadelphia who "cursed him black and blue," because he, a Confederate wished to hire the negroes to work for him. Dr. Gambrell was an ex-soldier and an officer and had not been accustomed to take that kind of thing even from white men. But he knew that, under 'carpet-bag-rule' all the prejudice was against the whites and the sympathy in favor of the black, so he chose the part of wisdom by keeping his temper and holding his tongue and thus avoided a difficulty.

I met Dr. Gambrell for the last time two years ago at the Atlanta Convention. In the thronged lobby of the hotel he saw me first. Like a frolicsome boy, slipping up behind me, he threw his arms around me and held me a moment so I could not see who it was.

It was said of said of Dr. Broadus, many of his students tried to imitate him and failed, but a very much larger number tried not to imitate him and failed." The same may be said of Dr. Gambrell. No person ever came closely in touch with his wisdom and piety without being permanently benefited. Thousands of men and women were unconsciously made wiser better and more useful because of his influence over them. He has gone from us but during his long life he set in motion ten thousand influences that will go on blessing the world until Jesus comes. Tampa Fla.

It is said that Presbyterian missionaries have yielded to the demand of the Japanese government that the Bible be excluded from the curriculum of their school in Seoul, Korea. We are likely to hear from Presbyterians on this side of the world if this is true.

Everyone who is interested in the circulation of the Baptist Record should make it his business to be an agent for the paper during the summer season. Special effort should be made to get every old subscriber to renew. New subscribers should be solicited on the club rate of five or more subscribers in any one church at the rate of \$1.50 per year. The \$1.50 rate is also allowed where the paper is put into every home in the church.



## THE TRUE FREEDOM

By D. J. Beckman

He who is not in reality right with God, and at the same time free from self-consciousness, may be deceiving himself. Not that I uphold that of being self-conscious. To be self-conscious is a hindrance to not a few of us. It should be overcome. And it should be overcome, not merely by way of the human side of it, but also by the way of the divine.

It is quite evident that self-consciousness is a hindrance to a person thus troubled. I want to say this also: A lack of self-consciousness may be also a hindrance—a hindrance to our seeing our inferior standing before the Lord. For the professing Christian who is not self-conscious may be made to believe that he is better than he is in reality. He can look the minister square in the face while singing in the congregation doing it a good deal easier than he could were he not free from self-consciousness. This and other religious performances tend to deceive him. Because he feels free in public, he naturally takes on himself self-flattery, self-righteousness that makes him rest in his inferior standing before God. Self-deception is a very dangerous thing.

But the person who, on the other hand, is troubled with self-consciousness may think himself worse off than he is. Hence he, too, is in danger of being deceived.

In either case we find no true freedom. The person who is not troubled with being self-conscious may have a fair amount of liberty (?) in prayer, in singing, in teaching Sunday school; while the opposite character will be very reserved in all those forms of public religious services. But take the two in private life and it may be that the backward person is a better Christian of the two.

In the main we have considered the human side of this question. And we have considered it with the thought in mind that the two individuals are Christians. Now let us consider the divine side.

I am not ready to say that if a person has not the true freedom he is not born of God. It is true that not all professors of Christianity are possessors of Christ in their hearts. Not by any means. We have lots of self-deceived professors. Righteous? Yes, but self-righteous. How many of us will tolerate sins in our lives, sins that we could not stand to have on our hearts the day after we were born again? Just lots of us. That does not spell "growing in grace"; but it does tell of a heart that is backsliding. If it was wrong to attend worldly amusements the day after you were saved, then it is wrong to attend such places ten years after your new birth. Where is our true freedom?

The divine side will bring all on an equal plane of freedom save that each will retain his or her individuality; besides not all grow in grace at the same rate or degree. But as for boldness and true freedom—all may have that, for that is the heart of full salvation.

Whether a person be self-conscious or not, at the altar where souls are praying through to God, self will be put to a severe, rigid test. This is a true test—to have your Christian character tried by praying for a penitent sinner. Paul said, "The love of Christ constraineth me." If we have the love of Christ in our hearts it will constrain us also; it will impel us. Then will we have the true freedom.

DAVID J. BECHMAN

Representatives of our colleges are now out in the field looking for students. They are God's servants, doing God's work. If they come your way, remember this message from Third John: "Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers with all; whom thou wilt do well to set forward on their journey worthily of God, because that for the sake of the Name they went forth."

## CAN THE WORLD SEE JESUS IN YOU?

This is the title of a song I have just heard Mr. McKinley sing in our meeting and the words have made an indelible impression on my mind. I keep asking myself, "Can the world see Jesus in me?" "Is the expression on my face such that anyone would know by just seeing me that God is my partner?" Would I really be willing to go out and put my arm around some unfortunate down-and-out person and tell him or her about Jesus?"

I know some consecrated men and women whom it does me good clear thru just to see their face and I know some so-called Christians who may be on speaking terms with God, but you would never think it from their facial expression and their manner of daily living.

Hearing this song has given me a new longing and a firm resolve that no matter what may come to me in the way of adversity I will still live every minute so that the world can see Jesus in me.

ANNIE KATE MOORE.

Union Miss.

## THE BIBLE IN HEREFORD, TEXAS, PUBLIC SCHOOLS

Mr. G. A. F. Parker president of the Western National Bank of Hereford, Tex., a ranch town of about 2,000 population, is a Christian who tithes his income and likes to put his money where it will do the most good. Some years ago he heard that the Bible was being taught in some Colorado public schools, and decided to try to get it into the schools of Hereford. He interested others and they succeeded in getting a Bible course started, together with a course in music.

In 1917 Mr. Parker sent to the Moody Bible Institute for Miss Julia Tarver, then a student, to teach the Bible. She brought with her Miss Elizabeth Duff, another student, to help her. They conducted the work about two years and were followed by Miss Mattie Swisher, who was graduated from the Institute in April, 1919. Miss Swisher taught both Bible and music for a year, but finding the work too heavy, relinquished the Bible course the past year to Miss Mahala Williamson, an Institute graduate of April 1920.

On a recent visit to the Institute, Miss Swisher gave some interesting particulars of the work. "In the high-school", she said, "the Bible study is elective, but in the grammar schools all students are required to take it."

"In the high-school there are two forty-five minute periods a week for Bible study, and of a total attendance of about 250, sixty-five are enrolled in these classes. The pupils are given examinations on the Bible every two months, as they are examined in other subjects."

"In the grammar schools there are two twenty minute Bible classes a week."

The classes are made just as interesting as possible, everything being told in story form. The children are taught the books of the Bible by divisions, memorize four or five Psalms in a year and a great many verses, with their locations. They are given an outline on the way of salvation, memorizing the verses that go with each step. They are encouraged to study at home, and those who cannot read are told to ask their parents to read to them and to locate memory verses;—a method of getting the parents interested also in reading the Bible. The children often say, "I wish we had Bible study every day."

"After Mr. Parker had supported the work for a year, and the churches saw that it was a 'go', they asked him to let them support it, and are now doing so."

"The Bible work is highly commended by the parents, and Sunday-school teachers say they have to give more time to preparation to be able to teach the children, who already know so much of the Bible. The teachers are hardly able to

ask a question that the pupils cannot answer.

"The superintendent of schools said he noticed a difference in the discipline of the schools since the children began to study the Bible, adding that he would never superintend a school again where he could not get the Bible into it."

Dr. J. B. Cranfill has this to say in the Baptist Standard about Dr. W. A. Hamlett, the newly appointed missionary of our F. M. Board to Jerusalem:

We have had no nobler or more devoted Christian man among us than Dr. W. A. Hamlett. Noble in character upright in life, pure in deed and thought, gentle in spirit, patient and self-sacrificing in service, devoted in heart, he has gone in and out among us quietly and humbly, growing in grace and usefulness thru the passing of the years, more deeply entrenching himself in love and affections of the brotherhood as unostentatiously he has gone about his Christian tasks. He is not only a man of the highest type in every relation of life, but he is one of the ablest ministers of the New Testament we have. He has studied. He knows his Bible. He has walked with and he knows his Lord. With a life of singular and unselfish devotion he has made the most of the talents with which God so graciously endowed him as has spent his days, not in selfish aspirations, but in self-sacrificing tasks that have counted mightily in the ongoing of the kingdom. When the great war overswept the world he went far afield into stricken France and Flanders and gave of his talents and his great heart's love to the soldier lads who had gone 3000 miles, not because they feared the hordes of Germany, but to save life and liberty to all mankind.

Paul in Romans first chapter, says, "Knowing God, they glorified him not as God, but became vain in their reasons and their senseless heart was darkened." The modernist says that man crawled up out of the darkness until he got a glimpse of God, and finally developed a religion and religious consciousness. Which do you believe? Paul says of men, "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and fourfooted beasts and creeping things." Notice the fearful descent. But the evolutionist says that man gradually worked his way up out of fetishism, idolatry and polytheism into a pure form of religious faith and practice. Which do you accept. It is true that God has not left himself without witness anywhere in the world. But the race or nation is yet to be found which climbed up out of darkness into the light of the knowledge of God. Without divine revelation and direct interference from God man has never ascended but has always descended.

Mr. W. J. Bryan asks:

Why should Christian taxpayers permit the Bible to be attacked by their hired servants where defense is not permitted? Why should the children be taught that it is more important to know the age of the rocks than to trust in the "Rock of Ages?" Why should the emphasis be placed on the distance between the stars rather than upon Him who binds "the sweet influences of Pleiades," "looses the bands of Orion," and "guides Arcturus with his suns?" Why are professors allowed to substitute Darwin's fictitious history of man, and his fanciful description of man's progress up through apehood, for the Bible's description of man's creation by special act of the Almighty, according to a divine plan and for a divine purpose? Why are Darwin's eight hundred repetitions of "we may well suppose" substituted for the "thus saith the Lord" of the Scriptures?

The indications are for a great opening in everyone of our Baptist schools in Mississippi. Our folks know a good thing when they see it.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Jackson
Training School Trustee—MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—MRS. E. J. RAY	Jackson
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	Greenwood
HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

## FRUITS FROM THE TRAINING SCHOOLS

One of our Verona girls, Miss Wilma Bucy attended the Training School at Louisville Ky., last session, and came home filled with zeal and enthusiasm according to knowledge of how our work should be carried on here. She called all the ladies together and told us of plans wherein we could enlist others, and enlarge our work. And, just now we are rejoicing over the fact that another very enthusiastic and earnest worker for the Lord and the Union has come into our midst in the Person of Mrs. J. R. Russel, who, with her husband, Rev. J. R. Russel and little son Robert Wesson have moved back to Verona. Our Union has shown its appreciation of the coming of Mrs. Russell by electing her as our president, and through her inspirational leadership we hope to do more for the Lord and His cause than we have ever done.

Heretofore, our W. M. U. has been having 5 or 6 members on an average, meeting once a month. We divided the membership into four community groups, forming the circle plan. Group 1 met July 5 with six members, only one of them had been a member of the W. M. U. Group No. two met July 6th. This group has ten members about four of whom had never been active members of a W. M. U.

Group No. three met July the 7th. Nine members are already enrolled in this group, with prospect of others joining soon.

Group No. four met July the 8th. Only three members were present on account of rain, but others have promised to take part.

In all, I think we will soon have more than 30 active members, with one circle meeting each week, and a general meeting once a month, beginning it all with a study of manual of W. M. U. methods.

We secured several subscriptions to our Denominational Magazine. We are so grateful for such a consecrated girl as Wilma, and for such a God-given institution as the W. M. U. Training School. We pray that other girls may go, as she did, and give their lives in useful service to our Lord.

Yours very truly,  
MRS. S. R. LOWRY, Sec.

## PROGRESS OF THE EVANGELISTIC CAMPAIGN

We are publishing in this week's issue a prayer list of 189 meetings to begin the first Sunday in August. Look over the list carefully and your heart will be stirred with the great number of people it is possible to reach in every section of the state during this mighty week of gospel preaching.

We have had results reported from 148 meetings up to July 29th showing 1712 baptisms with total additions to the churches of 2479.

Some wonderful meetings are being held and results are being accomplished that cannot be tabulated in figures. One of the greatest meetings reported during the last week was out at Rehoboth in Rankin County where there were

44 conversions and wonderful demonstrations of the power of God. Brother A. C. Parker is the pastor. Another meeting of special interest was held by Brother A. J. Linton at Wayside Church in Yalobusha County where there were 13 additions by baptism with 12 volunteers for mission work. The church is without a pastor and has been for some time.

## IMPORTANCE OF REPORTS

We would again call the attention of the pastors to the importance of sending us advance information in reference to the time fixed for meetings and the name and address of the preacher chosen to assist. Also we would emphasize the importance and value of reporting results of meetings on the report cards furnished for the purpose. A card is sent to the pastor for every meeting and should be filled out and returned to us as soon as the meeting closes. If the pastors will be prompt in co-operating with us in this matter it will be easy to gather and properly classify the work that is being accomplished under the direction of the Holy Spirit in this great work.

Rev. P. B. Craft of Osyka Mississippi is available for some meetings during the summer. Anyone interested may write him at Osyka.

Dr. E. M. Potat who has two sons as missionaries in China will spend a year in that country preaching and lecturing. He sails in August.

Rev. W. A. Thornton of Meadville Mississippi is available for some meetings during the summer. Anyone interested may write him at Meadville.

Four men, in jail in Brownwood Texas convicted of horsetealing advertised all over eastern cities for wives and received four thousand letters in reply.

Complaint is made in England that English children are being Americanized by the movies, as nearly all the pictures represent American life and history.

It will be seen from our publication this week that 74 meetings have reported results to date with total additions of 1901. This is nearly an average of 26 additions to the meetings.

Mercer University (Baptist) has as many alumni who are members of the Georgia legislature as the University of Georgia, the Methodist University and all other colleges combined.

It is said that while the population of the United States is about equally divided between city and country that three fifths of the church members live in the country. We suppose the country here includes the small towns.

Forbes Yarbrough, Pastor's Assistant of the First Baptist Church of McComb, Miss., was among the 25 graduates completing the vocational School for Sunday School and B. Y. P. U. workers just given by the Baptist Sunday School Board of Nashville.

Shintoists in Japan are said to be disturbed because ancestor worship is becoming less common in young people of the higher educational institutions. They claim that this religion is an essential part of their national life and devotion to the reigning family.

Dr. Ben Cox proposes to have a testimony meeting at the next Southern Baptist Convention at recess time where any may witness to answered prayer. This is an extension of the noon day prayer meeting idea which has been a feature of his work in Central Church, Memphis for seven years.

Pastor B. P. Robertson has resigned the First Church Paducah. We covet him for some work in our part of the world. He is a tireless worker and genius at organization. He did a great work in New Orleans at the St. Charles Ave. Church and in the founding of the Baptist Bible Institute in New Orleans.

Thanks for the suggestion: The Mansfield La. church got out and paid for a special edition of the Baptist Message. This is a live church of which H. R. Holcomb is pastor. They have a great Sunday School, well developed social organization, high spiritual life and maintain missionaries abroad and evangelists at home.

Readers will notice the advertisements of Mercer and Union Universities in the Record. These are enterprising Baptist schools in other states which are having a remarkable growth under vigorous administration. Mercer sent more students to the Louisville Seminary last year than any other school except one. Her ministerial students led to Christ in one year 2161 souls.

Of all the profiteers that have been brought to light, the worst in some places at least, seem to be the funeral directors whose outrageous charges are all the more ghoulish and outrageous because they take advantage of people at a time when they feel that to protest might be interpreted as a lack of regard for their dead. So while their hearts are torn with grief they just hold up their hands and submit to be robbed.

A mob at Hattiesburg murdered a murderer last week. This time it was a white man, whose life had been saved from a mob once before by a preacher. Maybe it would be well to elect some preacher to office who would have sense and courage enough to take care of a prisoner and uphold the law. In this case the victim had already been convicted and would probably have paid the penalty with his life.

Brother Elory King of Moorehead reports a new church organized three miles northeast of that place in Sunflower County by O. S. Vernon who has been preaching there for some months. He was assisted by Brother S. B. Ferguson. There were 12 members. Brother Vernon was called as pastor and three deacons and a clerk were elected. Their meeting will begin the third Sunday in August.

Evolution hits man hard in both his origin and in his deacease. The evolutionist denies the Bible statement that man was created in the image of God. He also denies that man is to be like Christ; denying the doctrine of immortality. He dishonors both God and man at man's origin and his termination. And why does he do it? Is it that he may live like a brute which he claims to be his distinguished ancestor?

The Executive Committee reports the selection of Jacksonville Florida, as the meeting place of the next session of the Southern Baptist Convention which will convene May 17, 1922. This announcement is made upon favorable report of the sub-committee consisting of Brethren J. Calvin Moss, Lynchburg, Va. Geo. E. Hays, Louisville Ky., and P. C. Barton, Jonesboro, Ark. who recently visited Jacksonville and secured written guarantees of adequate accommodations including auditorium, exhibit halls, hotels and boarding houses with agreed and reasonable rates, ample transportation and various additional concessions and courtesies. The hour for opening the convention will be decided by the Committee at its next meeting which will probably be held in Nashville, Tenn., September 1, 1921.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

These are the names of the BYPU's sending in A-1 reports since the last list published.

Senior—B. W. Griffith, First Vicksburg, also reporting 100 per cent in Bible Readings and Giving.

Junior—Kingston, Laurel, Hickory, also reporting 100 per cent in Bible Readings and Giving, and all hold the diploma for Junior Manual. Brookhaven. Also 100 per cent in Bible Readings. Clinton. Also 100 per cent in Giving.

### ROME ORGANIZES SENIOR UNION

We have the notice of the organization of a senior BYPU at Rome. Their first step to become efficient in the work is to take up the study of the manual. That is the best thing any newly organized BYPU can do. In the Manual you learn just what the BYPU is, and what the need to be met is, what the duties of the officers and committees are, and how they can best serve the BYPU as an officer. If the entire union does not want to study the Manual as a class, but they ought to, then as an individual you ought to get a copy and study it. The Rome BYPU will succeed because it is starting right.

Crandall, Miss.  
July 18th, 1921.

Dear Mr. Wilds:—

I organized a BYPU right on the Alabama line with the following officers: Miss Mary Harrell, President; Miss Claudia Lane, Vice-President; Miss Minnie Smith, Secretary; Miss Irene Peel, Corresponding Secretary. D. B. Owens, Treasurer; Evelyn Smyth, Lib.; Mrs. W. F. Owen, Quiz Leader. A membership of about 35. This is a very promising union provided they can have a study course right away.

This is a part of the letter written by Mrs. C. S. Ray who is spending the summer at Crandall and shows just how, when you have the BYPU spirit you will work for it wherever you go. We commend this spirit to others.

### NEXT SUNDAY'S LESSON

Just to suggest to the group captain, or the crayonist of the BYPU to carry out the suggestions for the program as given on Page 54 of the Quarterly especially the making of the map which the entire union can see as the different new fields of our Foreign Mission Board are being discussed. You will find that at all times if you go right by the suggested programs given the Quarterly, do all it suggests, you will have good interesting programs.

### A GREAT BIG ERROR

In the Junior Leaders Quarterly for this quarter the Standard of Excellence is given, the error is that the Old Standard is given, the requirement is 75 per cent in attendance instead of 50 per cent.

### THE PIKE COUNTY B. Y. P. U. CONVENTION

ENOLA, MISS., AUG. 27-28  
SATURDAY PROGRAM

8 a. m.—Song Service, Prayer.  
9 a. m.—Welcome Address. Opal Regan.

10 a. m.—Response. Ben Ratcliff.  
7:20 p. m.—Special Music.

1:30 p. m.—Convention sermon by Rev. Palmer. Benediction by Rev. Purser.

### SUNDAY MORNING PROGRAM

10:30 a. m.—Song service. Devotional Exercises.

11:00 a. m.—1st. What God has Given Us and What we Have Attained for Ourselves. Mrs. J. H. Wilson.

11:15 a. m.—2nd. Willingness, the Foundation of a B. Y. P. U. Moses Reeves.

11:30 a. m.—3rd. The Value of the Standard of Excellence. A. J. Wilds.

12:00 a. m.—Dinner.

### AFTERNOON PROGRAM

1:30 p. m.—Song Service.

1:45 p. m.—Report of Nominating Committee and Report from All Unions in Pike County.

2:15 p. m.—1st. Magnifying the Responsibilities of Officers and Group Captains. Mr. Alvin T. Benty.

2:30 p. m.—2nd. A B. Y. P. U. in every Church in Pike County, by Mr. Forbes Yarborough.

2:45 p. m.—Demonstration From Junior B. Y. P. U. South McComb.

3:30 p. m.—What This Convention Means to Us. Mrs. R. L. Bunyard.

3:45 p. m.—Special Music.

4:00 p. m.—Closing Prayer.

### BETHANY, JONES COUNTY

The annual protracted meeting of New Bethany Baptist church began July 23rd and closed July 29th. It was held at Oak Bowery as our committee has seen fit to tear down and rebuild at this place. Work will begin on our new church Mon. Aug. first.

According to those who have been members since the organization of the church this has been the most effective revival the church has known in all its history. There were twenty seven additions to the church ten by letter and seventeen by baptism. The preaching was done by Rev. Bruce Hilbun of Sumrall. We regret very much that our pastor Rev. B. L. Herrington of Newton could not be with us on account of the illness of his wife. Truly Rev. Hilbun is a God called preacher. If we only had more like him, there would be more sinners brought to Christ. He is one of the most wonderful men we have ever heard preach. Filled with the holy ghost all the time, smiling and happy. It was such a beautiful scene to witness the crowd marching to the wa-

ters edge, on the banks of the creek near the church for the baptizing which was after our last service. There was a large crowd every day and if possible every sermon got better. As Bro. Hilbun started for the car to leave us the people thronged about him every one trying to bid him good-bye and tell him how much they had enjoyed the meeting. One that will ever be cherished in our memory. He is a fearful fighter of sin and we thank God we had the privilege of having him with us. And we pray God that he will be restored to his normal health and give him strength to preach the gospel. We feel as David did when he said Bless the Lord Oh! my soul and all that is within me, bless his holy name.

Respectfully,  
MRS. J. A. EZELL.  
MISS ADA BLACKWELL.

### TWO GOOD MEETINGS

I closed a good meeting with my brother, W. S. Land, on the 2 of July, at Oak Grove, six miles east of Noxapater. The meeting was good from the very start. Brother had worked the territory well and this fact added considerable to the meeting. We had nineteen conversions,—some of whom were Methodists,—nine Baptisms. We had eighteen people to promise to tithe. Also we made arrangements to seat and cell the house.

We began our meeting at Guntown on the fourth Sunday night. The pastor preaching through Monday night, when Rev. T. A. J. Beasley, a former pastor of the church, came to our help. Brother Beasley did some of the best

preaching it has ever been my privilege to hear and the Lord blessed his labors richly. Rev. Joe E. Bryant, assistant pastor to Brother Beasley at Martin, Tenn. was also with us and his messages in song were very fine. We had as a result of the meeting 9 additions, twelve of whom were for baptism. I feel sure the church will go to half time as a result of the meeting.—Fraternally,—B. C. Land.

### TANGIPAHOA MEETING

Our meeting at Tangipahoa Church, Amite County, began July 24 and continued through July 29. The Pastor was assisted by Rev. W. A. Hewitt, D. D. of Jackson, Miss. Dr. Hewitt was reared in this community, and his father is a member of this Church. We had a gracious and good meeting, true and fearless preaching, good attendance and fine weather, some of the results were: A deeper consecration on the part of the membership, 30 of whom assembled in front of the stand and agreed to tithe. 7 new subscriptions to the Baptist Record. 7 fine boys and young men for baptism, 4 who signed up to go to College next session and a revival all around. The church showed their appreciation of the service rendered by the visiting preacher with a nice offering, and to their pastor by paying his salary up-to-date.

We give God the praise, take courage and go forward.—J. G. Glimore, pastor.

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RUFUS W. WEAVER, President, Macon, Ga



## MERCER UNIVERSITY

Since the day when Dr. Weaver was offered the presidency of Mercer, the fortunes of the school have changed as if by magic, debts of \$240,000 hanging over the school have been paid off, and the assets of the school increased from \$750,000 to \$1,400,000. Monday morning there begins the construction of nine new buildings which will increase the school in the Fall term to over 500 students, it is expected, and make the enrollment of the university larger than ever before in its fifty years' history.

The additions going forward this summer at the university will increase the capacity of the school to care for 200 more men in recitation and dining rooms and 125 more in dormitories. The school's expenditures in Macon during the next year will be more than \$500,000 it was estimated. The current year has closed, the school out of debt, a sum in the treasury, and \$8,300 invested in permanent improvements from the current income.

A new faculty, with few exceptions, has been formed, gathered from almost as many States as there are members of it. Five new schools have been added to the curriculum. The Summer school attendance this summer was 129 for the first half with 140 expected for the second half, the students coming from ten colleges.

Mercer now conducts a three-year theological seminary in its School of Christianity. When the Southern Baptist Convention next year makes its choice of the location for the new seminary to be created for Southern Baptists east of the Mississippi River, Dr. Weaver is hopeful that the school at Mercer will receive the recognition as the Southern Baptist Theological Seminary.

Such in as many words are a few outstanding accomplishments of the administration of Mercer in the course of the past three years.

A division in the faculty of the school in the Spring of 1918 has made it necessary for the board of trustees to sweep the slate clean and to secure a president for the school entirely from the outside. The condition of the school at that time needs no comment. A few historic old buildings, a half-century old, with a quarter-million dollar debt hanging over them,—such was the situation.

Dr. Weaver, fresh from the pastorate of the Immanuel Baptist church Nashville Tenn., author of books on religious psychology of high recognition, was secretary of Christian education under the education board of the Tennessee Baptist Convention at the time of his call to the presidency of Mercer.

In the space of twenty days, Dr. Weaver assembled a complete faculty for the university, an accomplishment he believed to be a world's record. The faculty came from ten widely scattered States of the North and West and Georgia. The fact could not have been done ten days late, it was said, for the man power bill was then ready for passage, and college presidents were releasing

their faculties in anticipation of having few students left.

Mercer was one of the first schools to receive approval as a Students Army Training Corps station from the committee on education and special training. The enrollment was 443. Soon 100 cases of influenza developed, and one death resulted.

After the armistice, the curriculum of the school was entirely reconstructed. The School of Commerce was established January 1, 1919, with Dr. F. J. Holder, formerly head of the department of mathematics of the University of Pittsburgh as dean. The school had 89 students last year.

The School of Christianity was established in September, 1919, with Rev. C. L. McGinty as dean, and with forty-seven students enrolled in the school. But four other Baptist institutions in America report more ministerial students. The school has a faculty of thirteen, among whom are Dr. A. H. Newman well known church historian, and Dr. C. B. Williams recently president of Howard College, Birmingham. An enrollment of 150 ministerial students is predicted this fall by Dr. Weaver.

Upon the theory that every man is potentially a leader, and that the press and pulpit are the two greatest characters in moulding the people of the world, the School of Journalism was founded in September, 1919. Mercer was the first school known to make its journalism course compulsory for each student taking a degree. To George H. Long, former editor of the Telegraph, has been accorded the honor of inspiring and creating the school.

The School of Education was established in the fall of 1919 with Prof. Peyton Jacob as dean. The psychological test of Prof. Thorndike of Columbia University was instituted at Mercer that fall by Prof. Jacob, and Mercer was said to be the first school in the South to use the test. The result of the tests for the last two years, Dr. Jacobs writes, have shown greater value in determining the capabilities of the student to complete the college course by far than the present high school unit test.

The School of Law established in 1873, was reorganized and the course is extended to three years. Next year, three professors will devote their entire time to the work. A School of Pharmacy will be opened in September, 1922, Dr. Weaver has announced, and arrangements are now being made for a faculty.

Mercer has entered into an agreement with Columbia University where the under graduate work of the School of Engineering and Chemistry of Columbia may be done here, and the student may do post graduate work, after the three year course at Columbia. Dr. R. C. Fountain, Ph. D. of Columbia is in charge of the course.

And, Monday morning construction will begin on the Commons and the president's home, to cost approximately \$100,000. Three apartment houses for married ministerial students, and a dormitory for sixty-five students will begin soon.

The plan beginning tomorrow,

when completed, will provide accommodation of 2,000 students and will cost \$2,500,000.

## BAPTIST STUDENT SITUATION IN THE SOUTH

On November 16, 1914, there was launched in the city of Fort Worth Texas, by a group of Baptist men and women together with a number of Baptist students who had met for that purpose, the Baptist Student Missionary Movement for North America. Leading up to this action there had been a number of conferences of Baptist students and others the first being held in Nashville, Tennessee, during the meeting of the Southern Baptist Convention in May 1914.

At the time of the launching of this movement and for some years previous voluntary mission study courses for Baptist students in Baptist schools only had been conducted by our Foreign Mission Board of Richmond Virginia, under the leadership of Dr. T. B. Ray, one of the secretaries of the Foreign Board. It was not the purpose of this course to promote a separate Baptist student organization and the work did not undertake to reach Baptist students in state and independent institutions, but it was a work of great value to our denomination. When the Baptist Student Missionary Movement began its work some eight years ago, it included Baptist students in state institutions also, and, so far as I have been able to learn, it was the first work for Baptist students who attend state institutions to be under taken in the Southland.

The Baptist student Missionary Movement continued its work, so far as means at its disposal would permit, until the meeting of the Southern Baptist Convention in Washington City, May 1920. At that meeting of the Convention our Foreign, Home, Sunday School and Education Boards included in their reports to the convention a resolution calling for the appointment of one member from each of these boards, co-operating with the Woman's Missionary Union, which was also to appoint one representative making five in all, to have charge of student activities in the territory of the Southern Baptist Convention.

Because of this action by our Convention the Baptist Student Missionary Movement immediately called a meeting of its executive committee and entered into an agreement with the five of our general boards referred to above to turn over to them the work which the Movement had been doing in the Southland, three of these boards, the Home, Foreign and Sunday School, agreeing to meet certain financial obligations, incurred by the Movement during the 75 million Campaign. It was not thought best to try to raise the money independently for the Movement after the Campaign started. And because the Movement was launched as a North American enterprise it was decided that it would not be best to include it in the Campaign. Therefore, last June, now one year ago, the executive committee of the Movement began, according to prom-

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ise to turn this work to the Boards. We left Chattanooga recently with strong evidences that very little if anything had been accomplished by our Boards in the way of putting on a program for student work. The Secretaries of the Baptist Student Missionary Movement came to the convention at Washington, May 1920, having completed what is believed to be a very fine year's work among our students, by those acquainted with what was done. We had reached almost every school thru out the Southland where there were Baptist students in attendance. But now that a whole year should have gone by with no work being done among our Baptist students either in Baptist or state institutions and that we should come out of the convention at Chattanooga and begin another year with no plans for student work yet in sight is a situation which bears very heavily on the hearts of some of us.

One thing is certain, the most hurtful waste, amounting almost to a tragedy in our denominational life today, results from our neglect of that fine company of Baptist young men and young women who attend state institutions. There may be an apparent excuse, amounting almost to a shadow in most cases, for our neglecting this sort of work among our students in denominational schools, but, there can certainly be no excuse for our failure to provide an adequate means of holding our Baptist students to the purpose and ideals of our denominational life while they secure their training in non-Baptist institutions. This situation is being well met in Texas through the state student secretary employed by the Board of the General Convention of Texas. If nothing can be done by our convention or by our general boards many earnest souls throughout the Southland are asking why each state board cannot appoint a state student secretary?

The purpose of this article is to call attention to this situation. How fine it would be if our convention or the Boards of our convention, could at least make a programme for this work and put it into operation! If they cannot do so, then some other way should be found to get it done. The one suggested above, i. e. thru state student secretaries, may be the best way to get at it. By all means let something be done and done at once. We should not add to the tragedy by losing another year in this important work.

Without calling names let the writer close this article with an illustration. The young man in question is well known to the writer. He knows the family, and the strong Baptist church of which they are members. I said to the young man only a few days ago, "Well, you go to China this fall." "Yes," said he, "I shall sail in August." "And you do not go under the Southern Baptist Foreign Mission Board." "No," he replied, "I am going under" (naming another great Baptist Foreign Mission Board.) I said, "Why, being a Southerner do you go under another board?" He replied that he found himself out of agreement with the Southern Board because he re-

jected close communion.

A few years ago this young man of splendid abilities enrolled as a student in a certain state university. I believe he had "good reasons for doing so." At that time there were no provisions at this university for taking care of Baptist students, numbing them to the ideals and purposes of our denominational life. This good young man received earnest and helpful attention from the Y. M. C. A. with the result mentioned above. Because of our neglect of this strategic situation in our state and independent institutions thousands of our strongest young men and young women have either had their faith in our Baptist fundamentals shot to pieces, or, as in many cases have been lost to us altogether. The case mentioned above is typical and real, not imaginary. Facing such tragedy shall we not get busy?

#### "BY GRACE THROUGH FAITH"

Ephesians 2:8. By Grace are ye works lest any man should boast." The teaching of this text seems to be a hard lesson for some preachers to learn. There are various reasons why the lesson is not learned and the truth is not received, chief among which is that "salvation by grace alone" robs man of all glory in the transaction of salvation. The matter of 'glory to me' is a big item with mere man. We crave credit for what is done, and since salvation by grace excludes it we are slow to believe and accept it as a truth.

When people boast of their goodness, as many in our day do, of course it is only natural that they should believe that they had some part in the bringing about of this goodness, and I think that they are correct; for if we believe that we are good and boast of our righteousness and purity it is more than apt to be self-righteousness. Self-righteousness is man-made and is worthless in God's sight. But real righteousness is a gift of God and is the imputed righteousness of Jesus Christ. The best men have none of their own and the best men recognize the fact, and glory only in the cross.

I heard one "big preacher" say that Paul's reply to the jailor, "Believe on the Lord Jesus Christ and thou shalt be saved," is out of date; that it did not fit the times at all. He said that now Paul would have said believe and do good works." It is another case of modern smart men disagreeing with "foggy" Paul. I can't understand how it is possible for such preachers, who are so untrue to God's word to be even Christians. I'm glad God is wiser and is able to see deeper and likely many will be saved that I can't see a chance for. But these same defilers of God's word are doing much harm and causing thousands to stumble and miss eternal life.

If anyone truth of the Bible is plainer than another it is the fact that 'salvation is all of grace,' or there is no salvation. "He that believeth shall be saved", and "He that believeth not shall be damned." is the way Jesus puts it, and my sense just reaches high enough to believe it as He gives it. Let us be loyal to revelation. Changing God's word

and to teach false doctrines are dangerous things to do.

#### From Evangelistic Singer R. A. Walker:

I came to Texas on April the first and haven't found a chance to get away. These folks believe in keeping a singer busy. We closed a very successful meeting at Corrigan, Texas on July the 4th with brother C. A. Ray preaching.

After visiting several of the best

churches in east Texas (Bro. Nutt of Lumpkin, formerly of Mississippi for one) we began our meeting here with Rev. A. Looper preaching.

With the exception of one opening, all my time has been taken.

I can be reached at 414 Franklin St., Waco Texas.

Don't forget the Baptist Record in your meetings and secure a list of new and renewal subscribers. It can be done with proper effort.

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## MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west of Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3 1-2 miles northwest Saltillo. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west of Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R. Grenada County—Pleasant Grove, 18 miles east of Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west of Corinth. Monroe County—Becker, on Frisco, 4 miles from Amory. Yalobusha County—Coffeeville on R. R.
Sept. 9	Marion County—East Columbia, 3 miles East Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east of Mantachie. Calhoun—Meridian Church, 8 miles northwest of Vardaman.
Sept. 13	Panola County—Como, on I. C. R. R. Deer Creek—Arcola, Y. and M. V. R. R. Tishomingo—Iuka on R. R. Union County—Enterprise, 9 miles southwest New Albany
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake
Sept. 20	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Sunflower—Rome on R. R.
Sept. 21	Lauderdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia.
Sept. 28	Scott County—Hopewell, 6 miles south Forest.
Sept. 28	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Akerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian. Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville. Madison County—Flora on R. R. Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R. Riverside—Lyon, on R. R. Webster County—Mt. Vernon 5 miles north Stewart
Oct. 6	Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson. Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harriston.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Raleigh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Sprink Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 2	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R. Clarke County—Pachuta, on M. & O. R. R.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

We are publishing the meeting date of the associations early this year because there were many changes in the associational organizations last year and we want to be sure the time and place of meeting are correct for each association.

Where associations have been reorganized and where new associations

have been formed, it is very important that the officers of the association, and other interested workers, give the meeting publicity and see that every church is properly represented.

We will send out later on the associational letter blanks and other forms for gathering statistics.

Two thirds of the associations of the state are now organized on county boundaries. Several others are made up of groups of counties, but adhering to county lines in their formation.

## LUMBERTON

Our revival meeting began at Lumberton on July the 17th. Brother A. L. O'Brian preached for us on Sunday and set the pace for the meeting. South East Mississippi is fortunate in having Brother O'Brian as its District man. His heart is here and we are sure that we have in him one of the sanest and safest counselors in the State. Dr. E. S. Tull, of Jackson, Tenn. came on Monday and preached for us eleven days. Dr. Tull is a prince of preachers. His passion for the lost gave him a way into the hearts of our people that moved the whole town.

Brother W. J. Lites, of the Baptist Bible Institute had charge of the music and personal work and directed it, apparently, as no one else could have done. Brother Lites is a young man of unusual consecration and marked ability as a song leader. We heartily recommend him to the brotherhood.

The results of the meetings were 47 for baptism and 12 by letter. The entire membership also had been re-

vivid, and we are expecting our church to step, at once into a much larger sphere of usefulness.

May the good hand of God be upon these our brethren as they go to other fields, and His Spirit direct us as we try to conserve the new life that has been so recently brought into our church.—J. N. Miller.

## OBITUARY

Brother B. F. Knight weary and disappointed in his search for health, fell asleep on June twelfth, 1921.

He was converted and joined Leaf River Church twenty five years ago, was ordained a deacon by Lowry Creek Church, Jones County, and was a deacon of Seminary Church when death came.

He was afflicted with cancer and sought healing everywhere. There are six children left, four boys and two girls. "Billy" waited on his father with the tenderness of a woman.

He was a good man, loved the church and the Lord and was willing to suffer.

W. RUFUS BECKETT, Pastor.

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# IN MEMORIAM

On May 2, 1921, the sainted spirit of our beloved friend and sister, Mrs. Mary Brookshire, wearied of earth, left its jeweled casket, and entered into a more genial clime "where change finds no pathway".

She was a charter member of the 'Ladies Aid Society' of the Fifteenth Ave church Meridian, was actively associated with every interest that pertained to it, and was president for a number of years. None more fully realized the sacredness of that worthy position in our Church, than did our departed sister, who ever hearkened to the voice of duty and with loyal devotion to the cause of Christ and pastor, filled a worthy position in our church. We would draw from "Memory's Urn" a bead of pearl and add to the glittering strand of memory. One afternoon, years ago, the Society in session was discussing the completion of the first Fifteenth Avenue Church building. Mrs. Brookshire turned to the sisters, her face beaming with Christian love and repeated, "Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh in vain."

On account of afflictions she was for a long time unable to meet with us, however her love and interest for the work never faltered, but grew brighter and stronger to the very close of her beautiful life, the leading portrait of which was love. Doing something for others was the joy of her being. "She was full of good works and almsdeeds which she did" She was a liberal contributor to the cause of Christ, her last contribution being for our new church Building. He giveth his beloved sleep. She has passed from the church militant to the church triumphant. She is with the loving God who created life not to be swallowed up in death. It is a blessed assurance, a comforting hope, that those who die in Christ shall live in a realm of clearer light and broader vision, where the aspiration of our lives here shall become our assured and beautiful realities."

"Fold her, O Father in thy arms,  
And let her henceforth be  
A messenger of love between  
Our human hearts and Thee."

Because we love her, miss her and wish to honor her noble character, be it therefore resolved by the members of the Fifteenth Avenue W. M. S.—

First: That we strive to make our lives more fruitful by following her example in charity and loving deeds.

Second: That we cherish her memory as our sister in Christ, bowing with saddened hearts to the will of Him who doeth all things well.

Third: That we tender our heartfelt sympathy to the sorrowing loved ones commending them to the care of Him who is able to comfort and strengthen.

Fourth: That copies of these resolutions be sent to the sons and daughters and that one be spread upon our minutes, also that one be sent to the Baptist Record for publication.

MRS. S. D. WELCH  
MRS. S. A. PARKE  
MRS. T. G. PIGFORD

MRS. N. C. DANIELS  
Committee.

## CENTER HILL REVIVAL MEETING

Center Hill church is a small country one, having a membership of about sixty members. It is situated in Smith County five miles east of Raleigh.

Brother Gedie McNease of Palkville is pastor. He was assisted by the Rev. Chester Moulder, a senior student in Mississippi College. Brother Moulder is one of our best preachers. His messages were always clear and forceable. He preached the truth in the power of the spirit, and God graciously blessed his word.

The church has been cold and indifferent to the master's service, but the eyes of the people were opened and the people are going to meet 4th Sunday inst., and organize a prayer meeting and Sunday School. Everybody seems moved to do service for the Master. We praise the Lord for the many blessings!

Brother Moulder, Jr. is a teacher as well as a preacher. He gave three short lectures to the children. These services seemed to be the most touching and inspirational of all. The children received the Word gladly. Parents saw in these services their value, and they are resolved to provide for the children such things as will feed their souls. Amen!

Brother Moulder, with his help, conducted several sunset prayer services on the church yard. These services were well attended by old and young people. In these services our souls drank in the true waters of life and we were lifted up. Glory to God for his son!

Also brother Moulder had scriptural quotations. A good number joined this class, both young and old. The love feast was not forgotten and many testified for Jesus. Then the daily readings of the Word. The writer recorded 574 chapters read during the meeting.

There were four additions to the church, one young man by letter, and three young girls by faith. All the girls were less than sixteen years of age.

The church gave the helper a larger contribution than any visiting preacher ever received from this church. The pastors salary doubtless will be larger than ever before.

The church will call their same pastor for another year. The church also invited Brother Moulder to help in the meeting next year, beginning July 3rd, Saturday afternoon. The brother accepted the call as invitation.

Any church, which wants a fire from God and a man who fights sin to the uttermost, get Brother Chester Moulder.

Thanks to Bro. Moulder for his excellent singing and leadership.

Pray for Center Hill Church, brethren.

W. O. VALENTINE,  
REV. T. G. CRAFT  
Committee on Report.

NEW HOPE  
The New Hope Revival, Lawrence County, began July 3rd and continued

for seven days with Rev. A. J. Linton, doing the preaching and all that know him know that the church and community were greatly blessed with his coming. The community was revived as never before, and I never saw the spirit work as did during these days of the meeting. The interest of the meeting held in the highest pitch until the last service.

The result of the meeting was a great spiritual revival in the church with 28 additions to the church 26 for baptism and 2 by letter. The largest, and best attendance that was ever known in the history of the church. Among those who came for baptism were two Methodists and one Holy Roller, one brother J. J. Hedgepeth was ordained to the full work of the ministry.

The Methodists held a revival the week before, without a single addition to the church. But with the exception of a very few the Baptists cleaned up the country. The revival reminded the pastor of a revival held in a Baptist church by a godly man during his childhood days when a Methodist Brother whose crop was being eaten up by the hogs stated that the Baptists and the hogs were taking the country.

On the closing of the meeting the pastor surprised his congregation by turning in his resignation. Notwithstanding the fact that he loved his people and is praying that they will be able to land a more efficient leader.

May God's blessings rest upon the church, we give God the praise for all the good work done during these days of the revival. —J. B. Hemphill, pastor.

## REVIVAL MEETING AT WINNFELD IS CLOSED

Winnfield, La., July 23.—Friday night at the First Baptist Church of Winn-

field one of the most successful revival meetings ever held in the town was closed. The preaching was done by Dr. W. A. Borum, of Natchez, Miss. The music was led by Mr. J. V. Posey, son of L. D. Posey, the pastor of the First Baptist Church here. Mrs. J. V. Posey was Pianiste and was ably assisted by local talent with other instruments.

The choir consisted of about fifty people, while the entire congregation engaged in the singing, making the best music ever heard here. The special vocal selections were strictly scriptural, and were rendered with marked pathos, and received the hearty commendations of the audience. Dr. Borum is a pastor-evangelist of the first rank, and conducts his services on a very high plane. He uses no "clap-trap" methods, neither is he a sensationalist, nor emotionalist. He preaches the simple Gospel of Christ, and appeals to the good sense of his hearers to accept the gospel call and be saved.

There were 56 persons received into the fellowship of the church during the meeting, 48 of whom were on a profession of Christ, and by baptism. The ordinance of baptism will be administered by the pastor Sunday afternoon at 4 o'clock.

The moral stamina of the town has been greatly strengthened by the meeting and it is looked forward to in a not far distant day when the people of this town will be living on a much higher plan. —L. D. Posey.

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Those interested should write for special information. All correspondence to be addressed to

**H. E. Watters, Jackson, Tenn.**



## NOTES AND COMMENTS

I am with Pastor F. M. Breland in his meeting at McDonald this week.

I was with Pastor A. B. Culpepper in his meeting at Bluff Springs Kemper County, last week.

Eld. E. A. Breland is assisting Eld. A. N. Thomas in his meeting at Mt. Olive church Neshoba county this week.

The revival meeting at Philadelphia will begin the second Sunday in September. Dr. L. G. Gates, of Laurel will assist Pastor Bloss in the meeting.

Rev. H. C. Cox, of Newton, is assisting Pastor R. D. Pearson in his meeting at Dixon, Neshoba County this week. Bro. Cox was at Saltillo in good meeting last week.

Eld. A. B. Culpepper assisted in a meeting at Providence, Lauderdale County, where Eld. Crawford is pastor. He reports a great revival and three added by baptism, one of whom was a man 61 years old.

When you read these lines the meeting at Mathiston will be in progress with Dr. W. H. Thompson, of Newton, preaching and singer B. A. Booth leading the music. Pray that the Father will give us victory.

The meeting at Pleasant Ridge, Neshoba county, where Eld. J. S. Laird assisted pastor A. N. Thomas in his meeting, was a splendid success. Eight were added to the church and a general revival were some of the results.

The church at Oakland, Newton county organized both a Junior and a senior B. Y. P. U. recently. Mrs. Gibson and Miss Gunn, of Hickory were present and assisted in the organization.

Pastor A. N. Thomas was assisted by Rev. J. S. Laird in a good meeting at Pleasant Ridge Neshoba county last week. A fine meeting with eight additions by baptism and three by letter, is reported. This is a small church in a needy field.

The revival meeting is in progress at McDonald this week. Eld. F. M. Breland is the pastor. He has the assistance of Missionary E. C. Hendrick. The meeting is also in progress at Little Rock, with Eld. Rufus Langham assisting Pastor J. E. Breland.

Rev. A. B. Culpepper assisted Pastor Crawford in his meeting at Providence Lauderdale County, and the Holy Spirit was there and a great meeting result. This is one of those neglected fields where much is needed. Possibly if County Missionaries and district workers would give more attention to such places and let stronger pastors and churches take care of themselves there would be less complaint about their work.

I heard a preacher not long ago

"scorching" the girls and women for wearing low-down and high-up dresses but he said nothing against the cut of the suits worn by the modern ball players, boys and young men who undress more fully than any woman I ever saw. If one is a shame, the other is a disgrace. Treat all alike, brother; be consistent.

While over in Kemper County last week I heard much said relative to Rev. Bill Blackwell who had died a few days before. Bro. Blackwell was not a Baptist, but his praise was in every mouth. He had preached, married more people and buried more dead than almost any other man in that section, and then his life was above reproach. Such men are sorely missed in any community. Wish we had more like him.

## SHILOH, ALA.

I am just home from a meeting at Shiloh, Ala., where Rev. Sam L. Vice, son of that distinguished preacher W. V. Vice was so long time pastor. The meeting was in every way a good one. 26 were added to the church, 17 by experience and baptism and nine by letter, eleven tithers came to the front, and Bro. Herman C. Stephens was ordained to the full work of the gospel ministry. I am this week with Bro. T. J. Smith and his people at Tomnolen.

W. E. FENDLEY.

## BURIAL

At Antioch Church Rankin county were buried on the same day Marion Wingate and Clyde Purvis aged 16 and 6 respectively. May the Lord comfort the bereaved.

D. W. MOULDER

## MEETING AT PLEASANT HOME

We began our meeting at Pleasant Grove, Wayne Co., on Saturday before the 4th Sunday with Rev. R. L. Strickland of Koenton, Ala. to help. We had a great meeting. Five were added to the church by baptism and the church was greatly revived. We introduced a Scripture reading during the meeting and 30,792 verses were read during the 4 days. They all seemed to feel under many renewed obligations.

## THE PASTOR AN EXILE

I am in another state but I watch with a good deal of interest the doings of my brethren in the old Home State and the best way I know to keep up with you is to read the Baptist Record. I enjoy the Editorials particularly.

I have just returned, two days ago from a three weeks visit to my home in Mississippi. I spent two of them at home and the third in a meeting at Heucks' Retreat, Lin. Co., where I was once Pastor and whom I had not seen for seven years. It was a case of one going back to his 'first love.' It was good to be there. The Lord gave us eleven souls. Some of the Lord's Elect live and serve there. Blessings upon them.

Things are going well in Kentucky

and in our own work. We have received about 110 members since I came here, 20 months ago—in this the center and stronghold 'nesting place' of Catholicism. Its a hard task, but a glorious one.

If ever any of the Record Office force are in Ky., be sure you drop in on us at Bardstown and see us and 'Old Kentucky Home'. This is your invitation.

Fraternally Yours,  
J. R. KYZOR.

Wife (at breakfast): "Could I have a little money for shopping today, dear?"

Husband: "Certainly. Would you rather have an old five or a new one?"

Wife: "A new one, of course."

Husband: "Here's the one—and I'm \$4 to the good."

One day there came to the clinic at the hospital a negress with a broken jaw. The surgeon trying to learn the exact nature of the injury, asked a number of questions, but the replies were evasive. Finally she admitted she 'was hit by an object.' "Was it a large object?" asked the physician.

"Tol'able large."

"Was it moving rapidly or slowly?"

"Tol'able fast."

Then her patience giving way,

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### COMMENDATION

We note that Brother R. R. Jones has resigned the pastorate of the West Point Baptist church effective Sept. 1st. and will be open for a new field of work. We hope that some good strong church in Miss. will lay hold of Brother Jones and not let him leave the state. We need more such strong gifted, noble brave men like him who are willing to tackle hard places and denounce sin uncompromisingly in high place as well as in low.

We had brother Jones with us recently in a two weeks meeting and it gives me pleasure to say that I have never been associated with a more plous and deeply spiritual man.

He despises clap trap methods that simply induce people to join the church but preaches the fundamental New Testament doctrines with a fervor and zeal that reminds one of John the Baptist and with a pathos and appeal that sounds like Paul reaching out after his "own kinsmen according to the flesh." He is capable to fill any pulpit in the state and we hope that he will not be allowed to leave our good state.

W. A. GILL

McComb, Miss.

### EUPORA MEETING

The Revival meeting at Eupora closed July 13th after running eleven days. We had as our helper Pastor J. R. Hobbs of the First Baptist Church Birmingham Ala. and Prof. W. J. Work of Fort Worth Seminary.

Dr. Hobbs did some of as great preaching as any man could do. He stays with the Bible and is in fact a great teacher as well as a great preacher. He uses no sensational methods whatever, tells no death bed stories, nor does he enact any grave-yard scenes and play upon the emotions of the people, but takes his Bible for his guide and gives the truth as he finds it, and the results are forth-coming, because when a sane man or woman really at heart knows the truth and understands it, it is not a difficult matter to get them to accept it. Prof. Work is also a splendid singer and did us some good work.

Doubtless many of the results are not just now visible but it was evident that those who attended were lifted to higher grounds of living and nineteen were added to the church. When you take into consideration that Eupora has but few people who are not church members this is a good showing.

W. E. FENDLEY

"Pa, what are ancestors?"  
"Well, my son, I'm one of yours. Your grandpa is another."  
"Oh! Then why is it people brag about them?"—Boston Transcript.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

### BLUFF SPRINGS MEETING

It was my privilege to be with pastor A. B. Culpepper and the church at Bluff Springs Kemper County in their revival meeting last week. The meeting began Sunday and continued Saturday. Great crowds attended especially on Sunday and at night.

The beginning was a little dull spiritually but it warmed up in a day or so and by the close it was excellent. The membership seemed happy and revived, and sinners were being borne into the Kingdom of God. It was an inspiring meeting. God was present and this always makes a good meeting.

The visible results of the meeting were the revival of the membership, three added by letter and nineteen added by experience and baptism.

Several heads of families were among the number baptized and all were grown ups. One remarkable feature of the meeting was that fourteen of the number were men. Usually the women exceed in numbers.

The church decided to make some new pews right away, also to do some needed work on its building. Several new subscriptions were secured for the Baptist Record and all were happy.

I greatly enjoyed my stay and work with these good people, and their noble pastor, whom I found to be a true blue Baptist, and have a longing to be with them again next year, according to the invitation extended at the close of the meeting. May the Lord bless them everyone.

### A REPORT FROM TEXAS

We have just closed a great meeting with the Tonk Creek Baptist Church. The preaching was done by the pastor A. Loper; the song service was conducted by Rhea A. Walker who is connected with Evangelist T. T. Martin of Blue Mountain Miss. Bro. Walker wins the people with his wonderful solos; he is also a great choir leader, a Godly man, and a personal soul-winner. Any church in Texas will be fortunate indeed to have him for a meeting.

There were thirty-five conversions twenty four of whom were baptized Sunday afternoon in the presence of a great congregation.

Bro. Walker is with us at Osage, Pastor O. J. Hull of Midland Texas doing the preaching. From here Bro. Walker goes to Davenport Iowa for a meeting with the First Baptist of that city of which Rev. J. H. Durham a Texas boy is pastor.

Sincerely,

A. LOPER, Pastor

Wanted: A settled white woman to keep house for a family of three; a good home and fair wages. For particulars apply 710 Delaware, McComb Mississippi.

On the night of the first Sunday in July, a meeting of eight days duration at Artesia came to a close. Dr. E. B. Hatcher pastor of Lowry Memorial church, Blue Mountain did the preaching. Each message was a great one, delivered in a quiet, tho, earnest manner. His messages were free from "graveyard tales", but full of the gospel. No high pressure methods were used. I heartily recommend Dr. Hatcher to any church desiring a gospel minister of great ability.

The church was greatly revived and at close of meeting decide to go from one fourth to one half time, and very easily obtained the necessary subscriptions. The Record was placed in the homes of the members. This church is very young but is making wonderful strides of progress. Much of the progress is due to the untiring efforts of the beloved former pastor, Bro. Newton. A live Sunday School, B. Y. P. U. and W. M. U. are adding much to the progress of the church. With their spiritual horizon extended and courage renewed, the Artesia saints face the future fraught with many golden opportunities, with a greater determination to be indeed a shining light for the Master.

Yours in Him,

HUGH L. TULLY, Pastor.

Walter E. Tynes Houston Texas and old Mississippian, and Louisianian, but for several years resident in Texas, desires to revisit his native state, with a series of Bible lectures and revival prayer meetings, with special reference to the Old Time Religion. He began preaching as pastor at Osyka, fifty years ago, and was pastor subsequently at Summit Miss. and old Silver Creek (Pike Co.) and at Careton four years; and assisted pastors in revival meetings at many places in this state. Though a veteran in the ministry he is still strong, healthy and vigorous and the Lord is sustaining him. He is especially desirous of visiting his former field of labor. His wife is a first class musician and successful worker among the young people. They prefer working with the weaker churches that are not able to support an expensive Evangelistic campaign. Write him at Houston Texas.

Died— On Sunday July 17, 1921, the angel of death took the sweet spirit of sister Sadie McArn, wife of Bro. F. F. McArn, of Philadelphia, home to God. She was about thirty-five years old the mother of three living children, a faithful member of the Baptist church and a good woman in every particular. May the Lord comfort and bless the bereaved ones.

R. L. BRELAND

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Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place. "Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.



# Reasons for Paying Pledges Now!

1. Paying now will lighten your future obligations. It is when a man gets behind that he begins to feel that he can't catch up.

2. If you don't pay up now, you will cause others to fall behind. The Home Mission Board stated a month ago they could not help any churches to build because people were not paying their pledges. Now they wire they cannot pay what they have promised on Co-operative and Enlistment Work in our state because funds are not coming.

3. If you do not pay now, some of the work will have to be discontinued. We have learned by this time that discontinuance of the kingdom work will result in disaster along many lines.

4. Because if we fail to provide for the Lord's work while we are providing for our own comforts, He will know it. We should want to keep on good terms with Him in summer as well as in fall and spring. "Ye look for much, and lo, it came to little.——Why? saith the Lord of hosts. Because of mine house that is waste, and ye run everyone unto his own house." Hagga 1:9.

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